

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, FEBRUARY 16, 1899.

NEW SERIES, VOL. 1, No. 13

Brother Hall's article has been delayed a week, but it will be good when it comes.

General Otis fears that fighting will continue several weeks. The Filipino War has already far exceeded the Cuban war, in its direful consequences.

We are very anxious to get news from the churches each week. It is impossible for us to print news unless the brethren send it to us. News items written on Monday will reach us in time to get in the paper the same week.

Come brethren, let us hear from your Sunday-schools and church services.

We have had the coldest weather within the recollection of the oldest inhabitants, and there has been a great deal of suffering. As we write the snow is falling fast and the supply of coal in this town is almost entirely exhausted. Doubtless, however a great blessing will come to the country in the way of immunity from disease.

"If the gentleman who keeps the shoe store with a red head will return the umbrella of a young lady with whalebone ribs and an iron handle to the slate-roofed grocer's shop, he will hear of something to his advantage, as the same is a gift of a deceased mother now no more with the name engraved upon it."
—Ex.

Rev. P. I. Lipsey of Greenwood writes, sending us one subscriber, and two dollars. They are to begin a meeting at Greenwood next Sunday. The pastor is to be assisted by Rev. E. Pendleton Jones, of Columbus. Brother Lipsey earnestly asks the prayers of all the readers of THE BAPTIST, for the success of the meeting. May the Lord open a door to them.

In our relation to the Philippine Islands we are reminded of the saying, "to cook a hare, first catch the hare." It has cost us much to catch this hare. And admitting that the insurgents will soon be effectually suppressed, the grave question is what will the United States do with these Islands? Efforts

were made in the Senate by Mr. Sullivan of this State, and others, before the Peace Treaty was ratified to adopt some resolutions indicating the course the government would pursue. These failed. Now there is hope that the McEnry resolution will be adopted. It is as follows:

"That, by the ratification of the treaty of peace with Spain, it is not intended to incorporate the inhabitants of said islands into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States, but to establish on said islands a government suitable to the wants and conditions of the inhabitants of said islands to prepare them for local self-government, and in due time to make such disposition of said islands, as will best promote the interests of the citizens of the United States and the inhabitants of said islands."

Love the Brethren.

This injunction in one form or another is thickly sown through the precepts and promises of the New Testament. It must not be set down as a sort of impossible command, an unattainable ideal toward which it is wholesome to keep up a constant but unavailing struggle. It is not a visionary ideal put in to adorn an elegant code of morals or to give symmetry to rules for human conduct. Never was the Master more serious or the Holy Spirit more matter-of-fact than when the universal obligation to love God's people was threaded into the most beautiful and practical system of social ethics ever given to the world. Neither is this authoritative suggestion put forth for an occasional exercise of pleasing sentiment. It is a cardinal virtue, one of the most real and substantial exercises of heart. It scorns any attempt to enshrine it in mere sentiment, in vapory effusions, which rise and float away untouched and untried by contact with real life. Love is a sentiment, but it is a sentiment which demands enthronement in the highest place of the soul and equally demands practical expression in the plainest relations and

duties of life. No feeling of the heart perishes so readily without appropriate encouragement and proper exercise.

This injunction means all the brethren. Some of them are lovable in part, while some of them scarcely present one trait on which admiration can fondly fix itself; but genuine Christian, divine-like love, makes no classification and bestows itself on no principle of barter and trade. Human love is measured by the surplus of lovable qualities in its object. Divine love is measured by the quality of the heart that loves and not by the object to which it is addressed. That is what differentiates Christian love from mere human love. God loved man not in proportion to the lovableness in man, but in proportion to the capacity of God to love.

Following the divine as a pattern, it is right for us to distinguish between the unlovable deeds and traits we find in the brethren, and the essential likeness to Christ which in them lies back of these objectionable qualities. We are not asked to love their faults and failings. Jesus does not do that nor ask us to do that. But He does most surely require of us that we shall count these brethren as consisting of something more than the objectionable characteristics we see, and that we shall see deeper down in their natures the image of our Saviour and the possibilities of their ultimate loveliness under His redeeming power. It is impossible to learn how to love the brethren by special effort. We will not come to the full exercise of this duty by taking up God's people one by one and teaching our hearts to love them in this slow and piecemeal fashion. First of all, it is necessary for us to love the Master Himself, who embodies for us all the possibilities of humanity. As we become like Him, it becomes possible for us to love somewhat as He loved. That power within us which holds in affectionate embrace every one of God's children enables us also either to overlook their weaknesses or to count them as temporary deformities which will be swept away in the final consummation of the purposes of grace.—*Central Baptist.*

College Tidings.

BY W. T. LOWREY.

Here is a check from the noble woman who is willing to pay the entire expenses of one young preacher. Noble? Well, I should say! Nobler, noblest!

And here is a letter from Rev. R. L. Bunyard, of New Lisbon, Wisconsin, who promises that he will begin next fall and give twenty-five dollars a year for three years to ministerial education. This is to be done in recollection of help that was given him when he was a struggler. Noble man! Let us bring him back to Mississippi where he belongs!

Rev. L. S. Foster, of Orphan's Home fame, sends \$5.00 for the College and \$5.00 for ministerial education. Happy orphans!

Bro. H. Eastland sends \$10.00 for the College from the noble saints at Forest, and Rev. P. I. Lipsey sends \$10.00 from the plucky little church at Greenwood.

Ed. Melton, of Calhoun Station, married one of Blue Mountain's noblest and sweetest daughters, and now, as might have been expected, he sends \$2.50 for himself and \$5.00 for his good mother-in-law, Mrs. E. A. Stokes.

M. A. Sheppard, of Poplarville, gave \$5.00 last year and promises the same this year, and J. J. Carter, of French Camp, gave \$10.00 last year and promises \$10.00 more.

E. R. Seward, of Ackerman, has given us his son and promises \$10.00 to boot. Noble gifts, both!

Rev. W. H. H. Fancher, as usual, writes and promises to do all he can among his churches.

Let the cold weather and the contributions continue. The first kills future yellow fever, the second remedies the effects of it in the past.

"The heart of a true shepherd of souls is always moved with compassion when he sees multitudes of men seeking for help and hardly knowing what they want. The world is in crying need today of men with this spirit, for many are the multitudes who are as 'sheep without a shepherd.' Here and there such men are found, and they are great ones in the kingdom of God."—*Selected.*

Our Pulpit.

Light Of The World.

[Churches of Christ the light of the world; and how to maintain with honor the position. A sermon by Elder Thomas Lansdale, Olio, Mississippi, preached to the Ebenezer Baptist church, the second Sabbath in January, 1899. Published in THE BAPTIST by unanimous request of the church.]

"Ye are the light of the world. A city that is set upon a hill cannot be hid."—Matt. 5:14.

These are the words of the Lord Jesus Christ addressed directly to His own disciples.

"And seeing the multitude, He went up into a mountain: and when He was sat, His disciples came unto Him, and He opened His mouth and taught them." Ye, my disciples, are the light of the world. The disciples of Jesus live in the world to give it light. This is intended to accomplish one great object—"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

The profession of discipleship forces us into a very peculiar and responsible position. "A city that is set upon a hill cannot be hid." Its position, on a hill, prevents it from being hid. The profession of discipleship forces us upon a hill. It is thus with the individual and the church. It is a trying position. "Ye were," said Paul to the Hebrews, "made a gazing stock, both by reproaches and afflictions." It is a responsible position. By us men are to learn to live right and die in peace. The light house is built, and the light kept bright every night, that the ships on the ocean may see it, and so direct their courses as to avoid the rocks. Have you never heard of false lights used to destroy ships? But men have been known to band together, and make a light in the wrong place. A ship would mistake it for the true light, steer accordingly, and be cast away upon the rocks, in the dark and stormy night. Then these men would rob the ship. Paul directed the church in Philippi—"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation. Among whom ye shine as lights in the world, holding forth the word of life." There is reference here to the light houses of those days.

Said a traveler once to the keeper of the light house in Calais, "Suppose that one of these lights should go out." "Never! Impos-

sible!" he cried with a sort of consternation at the bare thought. "Sir," said he, pointing to the ocean, "yonder where nothing can be seen, there are ships going to every part of the world. If tonight one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. O, sir, sometimes in the dark nights, in stormy weather, I look out to sea, and feel as if the eyes of the whole world were looking at my light. Go out! burn dim! Oh never!"—Dr. Richard Fuller.

Ye are the light of the world and the eyes of the world are looking at that light. Ye are as a city set upon a hill which cannot be hid. What responsibility! What a fearful position! "What manner of persons ought ye to be in all holy conversation. But if the position is fearful and responsible, this is only one side—think of the other. It is also honorable and glorious. Who does not know that, almost everywhere, the place of responsibility is the one of honor? The act of being placed in such a position is an honor. The very best soldiers in an army in the day of the great battle are placed in the most important and dangerous positions. But it is no small honor, and then from this position is another opportunity to win additional honor. "To him that hath shall be given." Ye are the light of the world. The very position is an honor from God. And if the position is well filled—if the light is bright and steady—if men beholding glorify our Father who is in heaven there is an accumulation of honor and glory.

To the following thought I call your attention:

I. THE POSITION OF A CHURCH OF CHRIST. 2. TO MAINTAIN WITH HONOR THAT POSITION DISCIPLINE IS NECESSARY.—I. We are to notice something of the position which a church of Christ holds in the world. It is the one God chooses for her. All things are of God. He made the worlds. Go out at night when only the stars can be seen. The light is dim, yet there is star-light. Look up—the stars are in the best position to give the light which God intended for them to give. Go out again when it is full moon. How much brighter and clearer the light. Look around and mark the position in which God has placed the full moon. It is the very position for

her to give her light. The King of day—the glorious Sun walks across the heavens—look abroad upon the earth. How clear and bright the light! Why the Sun has the best position to pour his light upon us. Ye are the light of the world. God has placed you as a church, in the very best position to give that light. But God made the sun, moon and stars and placed them all in position. God made the church. "Other foundation can no man lay than is laid which is Jesus Christ," said the Holy Spirit, through Paul.

"Moses very was faithful in all his house, as a servant, for a testimony of these things which were to be spoken after; but Christ as a Son over his own house; whose house are we." "The law came by Moses but grace and truth came by Jesus Christ. The law and the prophets were until John, since then the kingdom of heaven is preached," said God to Moses, "See thou make all things according to the pattern showed thee in the Mount." Said Jesus Christ to the eleven, "Go teach all nations—make disciples—baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." The foundation of a church of Christ is from God—the material of which she is built is of God—the form she has is from God. The foundation, Jesus Christ—the material, regenerated men and women; the form, "a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges, invested by his word." The officers, the ordinances and the gospel of a church are all from God. Now as God made the sun and moon and stars and placed them all in position, so he made his church and gave to it its position. "Ye are the light of the world." Light is useful—light is a necessity—without it what could we do? So God has made his churches and placed them in the world that they may be useful—that they may be a necessity. Every church of Christ ought to make herself a necessity in the community where she is. People ought to feel that they must have the church among them. But there is an attracting power about light. Plants in a dark room grow towards the light. So the church ought to yield an attracting power. "This is the condemnation that light is come into the world and men love darkness rather than light because their

deeds are evil. But he that doeth truth cometh to the light that his deeds may be made manifest that they were wrought in God." Every heart the Holy Spirit moves should be drawn toward the church. For that is the place where there should be an attracting power in the church. Jesus says that "every plant which my heavenly Father hath not planted shall be rooted up." But plants of God's own planting are not rooted up. God has his plants. The church should have her light so clear and strong as to attract these heavenly plants to her.

God has given his church a conspicuous position. A city on a hill cannot be hid. Men do not light candles and put them under bushels, but on a stand to give light.

Your children know where to look for the stars, the moon and the sun. Do they know as well where to find the church of Christ? Said a brother to me once, "I thought I would just slip into the neighborhood and not let any one know I am a Baptist." Said another, "I am no representative man"—meaning that he was not responsible for his influence. Both were wrong. Let your light shine—let your light so shine before men that they may see your good works. God intends for the church to be seen. He intends for men—the world—to see her good works.

Now all this shows that she should be a holy church. Hence the argument of the Apostle Peter—"As he who hath called you is holy, so be ye holy in all manner of conversation."

II. FOR A CHURCH TO MAINTAIN WITH HONOR THE POSITION WHICH GOD HAS GIVEN HER DISCIPLINE IS NECESSARY.

I mean the whole of discipline, both formative and corrective. It is the duty of a church to have a watch-care over the younger members and do all she can to train them up into strong and useful Christian men and women. Some of them may have faults, these should be corrected; others subject to peculiar temptations, they should be shielded. Some may have gifts in prayer, exhortation, singing, and so on. These gifts should be encouraged and made available for good. A church is one body in the Lord. Said Paul to the church in Corinth, "Now ye are the body of Christ and members in particular." As the human body is one, though composed of many members, and all the members being many yet make but one body, so is a church of Christ. The members of the human body—feet, hands, eyes, and so on, have

separate and different offices and uses, so in a church. As all the members of the human body are necessary to the well being of the body, so in the church. Also there are diversities of gifts, but the same spirit. One brother is more gifted in prayer than another, so of exhortation and singing praise. Yet all are useful and necessary. The same is true in discipline. If one member suffer, all the members suffer with it. The hand becomes diseased, the whole body sympathizes with it. What is to be done? Restoratives must be applied and the hand, if possible, healed. Just as long as the hand is not healed the whole body suffers. More than this, the whole body is in danger. But if the diseased hand will not yield to treatment—cannot be healed? What next? Amputation. The hand must be cut off to save the body from death. A member of the church is overlaken in a fault; has sinned. Seek to restore him. The whole church is suffering—is in danger. Mark this. Seek to restore him to repentance, to help him out of his sin. But he will not repent—will not be restored. Then amputation. Cut him off. Painful, even so. Better this than the whole church be ruined.

But I have several arguments to show the necessity of discipline. Just here let me state clearly my meaning: I love for a preacher to state in plain, clear language, what he means. If a church member is guilty of sin the church should notice it. I think she is bound to notice it. Said Paul to Timothy, "Them that sin rebuke before all, that others also may fear." The members of the church who fall into sin rebuke before all the church, that others also may fear. To the Thessalonians, he says, "Now we exhort you brethren to warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." It is the duty of a church to show to the world that she does not approve of, and cannot tolerate, sin. Now for the arguments.

1. By discipline a Church proves her obedience to the Lord Jesus Christ. The apostles were inspired men, and wrote by divine authority. They taught the churches to observe all things whatsoever that Jesus had commanded them. Paul says to one church and to all churches, "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which ye received of us." This is plain language.

Let us suppose a case or two for illustration. A church has among her members those who walk disorderly. She knows this. The men of the world know it. And yet she allows them to live on in disorder. Does that church obey the Lord Jesus Christ? Again, Paul says to another church, "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railor, or a drunkard, with such an one, no not to eat." "Put away from among you that wicked person." Now suppose a church to have those who are called brethren, yet living in any one of the sins mentioned. She knows this, is sorry for it, but does not put them away from her. Does such a church obey the Lord Jesus Christ? Now think of some of the sad consequences. With what effect can she preach to others to obey the Lord Jesus Christ? Will not the men of the world say to every argument from her pulpit, "Physician, heal thyself." "You preach to us to obey the Lord Jesus Christ and yet you do not obey him yourselves." If, then, a church desires the gospel to have its full power upon the hearts and consciences of her congregation, let her obey her Lord in all duties, discipline among them.

2. By discipline a Church shows to the world that the religion of Jesus Christ is pure and holy. Think of Jesus while here on earth. How tried and tempted. How eagerly followed and watched and dogged by his enemies! Yet He knew no sin. He could appeal to those enemies, which of you convinceth me of sin? and they were dumb before Him. A good tree produces good fruit, a pure fountain yields pure water. Whatever comes from Jesus is pure. He never excused nor tolerated sin. He died to atone for sin, through the merits of his own blood he freely forgives sin, but he does not excuse it. He forgives every penitent believing sinner and says, "Go and sin no more." The plain teaching of the Gospel here is, "As He who hath called you is holy, so be ye holy in all manner of conversation." "What manner of persons ought ye to be in all holy conversation?" "Without holiness no man shall see the Lord." "And whatsoever ye do in word or deed do all in the name of the Lord Jesus." We have Sunday Schools, the free circulation of the Bible, and the preaching of the Gospel. All these have made the correct impression upon the world that a church of Christ ought to be a pure and holy body. Now how shall a church prove before the

world that she believes the religion of Jesus is pure and holy? By discipline. Let me try and make this plain by illustration.

Suppose in some church there is one member who gets drunk occasionally, another who tells lies sometimes, and yet another who uses profane language every time he gets mad. These things are no secret. The members all know it, and the men of the world know it. Yet the church takes no notice of it. From month to month; from year to year, she allows these men to continue in this disorderly walk. Does that church believe that drunkenness is a sin? that to tell lies is a sin? that to take God's name in vain is a sin? Does that church prove to the world that she believes the religion of Jesus is pure and holy? You know that she does not.

But suppose a different course. The church takes action. She labors with these brethren, two of them are convinced of sin, repent and are forgiven. They are better, much better members than before. One will not yield. The first and second admonitions are given, and then fellowship is withdrawn. Does this prove anything to the world? Certainly. What? That a church of Christ should be, and is a pure body. That the religion of Jesus is like its glorious author, holy. And also, what an argument to the men of the world to repent. What a clear illustration of one article of our declaration of faith that "a church of Christ is composed of regenerated men and women, and of no other class."

3. By discipline a church prepares herself to do valiant service for the Captain of our salvation.

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." When Jesus ascended it was as a conqueror—"for, he led captivity, captive."

Paul exhorted Timothy "to endure hardness as a good soldier of Jesus Christ." We sing, "Am I a soldier of the cross?"

The church militant—marching, fighting, enduring. But of all discipline, military is the strictest. There can be no effective army without it. It is discipline which prepares an army for battle and victory. It is discipline which prepares a church militant to gain victories for Jesus. I mean the whole of discipline—formative and corrective. The church must be organized, drilled, and put to work for Jesus. There are hundreds of

churches doing next to nothing for the Master which if properly organized, drilled and put to work, would do valiant service. There are many other churches only partly disciplined and doing but little, which if fully disciplined would do so much more for the blessed Master.

Can a father have a well regulated family without discipline? Can a farmer raise a crop without discipline on his farm? Can the teacher manage his school without it? In all these instances we find it a necessity—so in a church.

4. The last argument is, that by discipline a church stands before the world as its light.

Think of what has been said—By discipline a church presents to the world a noble and telling example of obedience to the Lord Jesus Christ.

A prophet says—"Behold, to obey is better than sacrifice." An Apostle says that "Jesus has become the author of eternal salvation to all them that obey him." Then how important to obey Jesus. Ask me your first duty—I answer, obedience. Ask the second duty—the answer is obedience. Ask the third duty—the answer is obedience. What will become of the people if they do not obey the Lord Jesus? Be their light here. Give them a living speaking example of obedience to the Lord Jesus. Think of the next item—"without holiness no man shall see the Lord"—meet Him with peace and joy. Here let the light be bright, clear and steady. Be exceedingly in earnest. Give the men of the world no excuse to feel that if they live and die without repentance it will be well with them. Give them no excuse to live in sin and yet hope for Heaven.

"Ye are the light of the world. A city that is set upon a hill cannot be hid."

I think of the message to the brethren in Philippi—"In the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

In the dark and stormy nights, above all others, the light should be clear and bright.

If sin abounds—if iniquity, like a flood, is sweeping over the land, there the greater necessity for a bright and steady light.

A two or three weeks' course of Dr. M. A. Simmons Liver Medicine will so Regulate the Excretory Functions that they will operate without any aid whatever.

The Life Preserver which has carried many ladies safely over the dangerous sea "Change of Life," Simmons Squaw Vine Wine or Tablets.

Gatherings and Meditations.

BY R. F. S.

The Holy Spirit. The Spirit was promised and given to help us understand the revelation which Jesus made of God in his teachings and life, and through us to give new revelations to the world. It is his mission and joy to so reveal Jesus as to glorify him, and not to glorify himself and those to whom he makes the revelation.

Pietly Praising Itself. Dr. Bonar was out in Mr. Moody's garden at Northfield at early morning one day talking with his host. Along came a happy band of students, who shouted out: "We've been having an all-night prayer-meeting; can't you see our faces shine?"

Dr. Bonar turned to them and said, with a quiet smile and shake of the head: "Moses wist not that his face shone."

This suggests a truth that lies deeper than most of the thought in our churches today. True piety never pats itself on the back.

Offering or Collection—which? A small boy had a dog which he had named Fido. One day at dinner the boy's father noticed that he took the best portion of roast beef which had fallen to his lot and placed it in another plate. Upon inquiry the father learned that the meat was for the dog. "My son," said he, "it would be better for you to eat that meat yourself and give Fido some of the scraps which are left."

The boy protested, but the father insisted. At the close of the meal, the boy took out to Fido a plate heaped with the scraps of the waste, and said: "Here, Fido, I wanted to make you an offering, but here is only a collection."

Shall we make an offering unto God this month for Christian education through Mississippi College, or, will a collection satisfy us?

What Said It.

Dean Swift is credited with "Bread is the staff of life."

It is Keats who said, "A thing of beauty is a joy forever."

"Man" propounds, but God disposes," remarked Thomas Kempis.

Franklin is authority for "God helps those who help themselves."

It was an observation of Thomas Southern that "My kinsman is love."

"All cry and no wool" is an expression found in Butler's "Hudibras."

We are indebted to Colly Cibber, not to Shakespeare, for "Richard is himself again."

Edward Coke, the English jurist,

was of the opinion that "A man's house is his castle."

"When Greek joins Greek, then is the tug of war," was written by Nathaniel Lee in 1602.

Edward Young tells us "Death loves a shining mark," and "A fool at forty is a fool indeed."

"Variety's the spice of life" and "Not much the worst for wear" were coined by Cowper.

Charles Pinckney gave the patriotic sentiment, "Millions for defense, but not one cent for tribute."

"Of two evils I have chosen the less" and "The end must justify the means" are from Matthew Prior.

To Milton we owe "The paradise of fools," "A wilderness of sweets," and "Moping melancholy and moonstruck madness."

The poet Campbell found that "Coming events cast their shadows before" and "'Tis distance lends enchantment to the view."

Christopher Marlowe gave forth the invitation so often repeated by his brothers in a less public way: "Love me little, love me long."

To Dr. Johnson belongs "A good hater," and to MacIntosh, in 1701, the phrase, often attributed to John Randolph: "Wise and masterly inactivity."

Thomas Tasser, a writer of the sixteenth century, said: "It's an ill wind turns no good," "Better late than never," "Look ere thou leap," and "The stone that is rolling can gather no moss."

"First in war, first in peace, and first in the hearts of his fellow-citizens" (not his countrymen) appeared in the resolutions presented to the House of Representatives in December 1709, by General Henry Lee.—*Exchange.*

From the Delta.

CLEVELAND, Miss., Feb. 9, 1899.
Rev. T. J., Bailey D. D.:

MY DEAR BROTHER—You didn't come to our 5th Sunday meeting, so you didn't get that \$1.67 I expected to have for you, for printing our programs. But if you had come you would have found me in bed with a severe spell of lagrippe. However, here is the \$1.67 by P. O. order.

It seems that almost everything I have thought to do or undertaken this year has, in a measure, failed, but I was never more hopeful of our work here in the Delta. Sometimes I feel that I can almost "hear the sound of going in the tops of the mulberry trees."

Oh! we have a beautiful land here for the Lord, if we only had the men and the money to take it. I wish our people could see their opportunity.

God bless you, Bro. Searcy and THE BAPTIST. Do your best work on the paper and we will do our best for it.

Your Brother,
R. A. COHRAN.

"Esse quom videri".

One of the great lessons taught by the great Teacher was, "Esse quom videri"—"to be, rather than seem to be," and this principal was a continual rebuke to the Pharisees, and it generated a continual hatred of them against our Savior.

Let us see to it that we are what we seem to be, lest we be like the Pharisees.

We seem to be Baptists, and if so, we are subjects of Christ's Kingdom; for He is our King. (2 Cor. 5:6, 15).

We serve Him in augmenting His Kingdom. His Kingdom must "cover the earth as the waters cover the sea."

God's people are dedicated for this accomplishment. He gives his soldiers a uniform of righteousness. Do you wear it? Are you what you seem to be?

If so, prove it by supporting our home and foreign missionaries with your money, your prayers, and sympathy.

Let us work, watch, and pray, till Jesus comes, that we may be accepted of Him.

M. R. COOPER.

Jackson, Tenn.

JACKSON, TENN., Feb. 13th, '99.

Dear Dr. Searcy:

Just continue to send THE BAPTIST to my address at Chalabyate, Mississippi. My mother is fond of reading it. I hope to be able next month to remit the price of subscription. Some of my college mates get your paper here, and prize it very highly.

You have doubtless noticed that Brother Lovejoy has resigned as pastor of Highland Avenue Church, and has accepted Rowan Church, Memphis.

Dr. Savage was the happy recipient on his recent birthday, of a handsome gold watch and chain, from the faculty and students.

With best wishes,

I am yours,

J. F. RAY.

Abraham "believed God". This word "believe" has in the original a peculiarly beautiful significance. It means to nestle, that is, to lie at rest on God's sure promises, like a child in its mother's arms; in pain, perhaps, grieved and weeping, but for that very reason clinging the more closely to the mother's arms. This is the attitude of faith—of the

faith that is counted to us for righteousness: It trusts, obeys, "bides and doesn't weary," clings closer for its sorrows, closer for its fears. And the man whose life is controlled by such faith is as sure of Heaven as Abram was of Canaan. An abundant entrance is ministered to him into the kingdom of God.—*Mississippi Baptist.*

Oxford.

Our pastor, Brother W. P. Bacon, arrived last week, and preached first Sunday in February. It was not my pleasure to hear him, as I was away, filling my own appointment.

I predict that our church will soon show signs of renewed life and activity under his able ministry.

The prevailing cold spell is causing much anxiety, and no little suffering, on the part of both man and beast. Almost a coal and wood famine prevails here. The dealers cannot get coal, and farmers cannot haul wood.

May God soon give us a modification of the weather.

W. I. HARGIS.

February 11th, 1899.

Marriages.

At the residence of the bride's father, A. J. Foster, on January 4, 1899, by S. R. Young, Mr. Carl Tanner and Miss Mollie Foster, all of Jefferson county.

On February 1st, 1899, at the home of the bride's step-father, Mr. C. Harrel, Mr. G. T. Harrel and Miss Allie Harris, all of Claiborne county, Miss. S. R. Young.

At the home of the bride's father, Mr. P. H. Davis, by the writer, on February 5th, at 10:30 A. M., Mr. M. B. Starnes and Miss Lillian Davis, all of Copiah county.

S. R. YOUNG.

MAGNOLIA, MISS., Feb. 11, '99.

Dear Dr. Searcy:

Permit me, through your excellent paper, to clasp hands with the Baptist brotherhood of the State. In entering into work in this State, I desire to place myself in sympathetic touch with our denominational life. We find THE BAPTIST very helpful, and wish for it large success. My wife and I have received a hearty welcome to our new work. The Magnolia and Brookhaven churches are in good condition for useful service.

May God's blessings abide with every worker in Mississippi.

Yours fraternally,

ALBERT R. BOND.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

Lesson for February 29, 1899.

Christ at the Feast, John 7:14, 25-27.
Motto Text: "If any man thirst, let him come unto me and drink, John" 7:37.

At least six months elapsed between the events of this and the last lesson. Jesus has in the main, closed out his ministry in Galilee. The feast of tabernacles occurred just six months before and after the passover. After attending this feast, Jesus had six months more before his crucifixion. This closing ministry he spends in all parts of the Holy Land.

Jesus appears at the feast as a public teacher. According to Westcott, this is the first mention of Jesus' appearance as a public teacher in Jerusalem. He had often attended the feasts there, but had probably never seen fit to appear in the role of a public teacher or preacher before. This seems plausible from the fact that the Jews marvelled, saying, "How knoweth this man letters, having never learned?" (7:15). Had he before assumed such authority, such surprise would not have been felt. He had gone up to the feast in secret, purposely hiding himself from the Jews until the proper time should come. This time comes in the midst of the feast, when he goes into the temple and preaches with authority, to the surprise of every body, though with quite a different motive from that advised by his brethren. V. 3.

The crisis approaching. As he teaches, he knows the hearts of his auditors. He realizes that his time, though not yet come, is fast approaching. The opposition is rapidly coming to a head. He openly exposes their fallacious reasoning with their boasted knowledge, conceding that they may have some external knowledge, but shows their knowledge not real and experimental, by putting what they do not know, side by side with what they do know. This bold handling of their logic only aggravates them the more, and leads them to seek his arrest. In this they fail, the apparent cause probably being the fear of the people, but the real cause, as John shows, verse thirty, is the divine purpose.

Effect of his teaching on the multitude. While the Jews were criticizing him, and the authorities planning his arrest, "of the multitude many believed on him." Not only did they believe what he said, but trusted themselves to him, willing to admit his claims, and follow him as their guide. Their question, verse thirty-one, is not to be taken as expressive of their hope of a Messiah yet to come, but putting themselves in the place of the unbelieving Jews, they want to know if the Christ for which the unbelieving Jews look will do more signs than this man does. The form of the question in the original expects a negative answer. The inference is plain in their minds, though not stated, that this is none other than the Christ.

Failure of the attempt to arrest Jesus. The stand of the multitude as usual was characterized by indecision. Their faith was rather suppressed among themselves, as they murmured such things concerning him. The opposition was too great for them to come out openly. The Pharisees saw that it was the opportune time for them to act. They were losing ground every hour, and unless they crushed this half suppressed movement on the part of the populace, in its incipency, the cause of this new teacher would triumph, while theirs would go down. Accordingly, the Pharisees and chief priests, which probably denotes the Sanhedrin, as made up of its constituent classes, send properly authorized officials to arrest him. In this they fail, the real reason for which Jesus states in verse thirty-three. The little while, (six months till the last passover), is of divine appointment, and cannot be over-ruled. Their reason given in verse forty-six is no reason at all from the official standpoint, but is pregnant with indications of divine power.

The Jews perplexed. Jesus' answer in consequence of the attempt to arrest him fills the Jews with bewilderment. He seems to say that his withdrawal will be his own personal act, and that they shall seek him and shall not find him. The reference is probably to the fruitless waiting of the Jews for the Messiah of their faith. How much longer will they watch and wait for him who has already come? The Jews to whom he spoke could not easily rid their minds of his weighty words. Their explanation, verse thirty-five was by no means satisfactory to themselves, as shown by the form of the question, indicating, as it does, a negative reply.

Invitation to the thirsty. He taught unmolested until the close of the feast, for it was on the last day, that great day of the feast, (the eighth day), that he gave the great invitation to souls thirsting for living water. Possibly, as West-

cott suggests, Jesus was standing watching the procession of the people from their booths to the temple, following a priest who bore a golden pitcher filled with water from Siloam, to be used in libations commemorative of the water which Moses brought from the rock. Whatever suggested the image, it was an invitation from the heart of the Son of God, moved with emotion for lost men. Whoever drinks of him, i. e. believes on him, verse thirty-eight, shall be blessed, and at the same time be a blessing.

Little Folks.

We love our Little folks very dearly, and hope their number will soon greatly increase. One of the little cousins asks, who, of all the little band, loves to read THE BAPTIST? We wish fifty could say next week, "I do," and tell some reason why.

Here is a question for all the little cousins, and they may get their mammas to help them answer it.

How is it that Methuselah is called the oldest man, when he died before his father did?

Write us your answer soon.

LYNWOOD, MISS., Feb. 6, '99.

Dear Dr. Searcy:

Papa takes your paper, and Mamma says she would not do without it if she had to take some of her egg money to pay for it.

I am nine years old, and will soon be ten. I go to school, and have a brother and sister to go with me. The little sister stays at home with Papa and Mamma. Mamma says, she wishes some one would visit our church, and lecture on Sunday-Schools.

Your little friend,

BERTHA SUMMERS.

SLATE SPRINGS, MISS., }
Feb. 7th, 1899. }

Dear Editor:

I thought as you had given the little folks a column I would write to you, as I have finished reading the little folks column.

I am ten years of age. I go to school and learn very fast. I study history, geography, complete speller, grammar, and arithmetic. I help Mamma do the house work. I like to read THE BAPTIST, and Mamma and Papa like it too. It is a good paper.

Who of the cousins like to read books? I do, for one.

Well, if I see this in print, I will write again. Find enclosed ten cents for Cuban Missions.

TALLIE LANE.

Dear Editor:

This is one of the coldest days I ever saw. We could not get out Sunday-School today. I am a little girl ten years old, and I help Mamma about the house. She wants us to be nice house-keepers. I have got four sisters, and only one brother now. My dear brother, Charlie, died the sixth of January. He was a good boy, and all who knew him loved him.

I send you ten cents for Cuban Missions. My papa is a subscriber to your paper, and we all love to read it.

I guess I had better quit, for fear this finds its way to the waste-basket. Your friend,

LORA SLAY.

CRYSTAL SPRINGS, MISS., Feb. 12, '99.

Dear Dr. Searcy:

I am glad that the little folks can get to write letters to THE BAPTIST now. I am seven years old, and will be eight years old on the eleventh day of July. I can dry dishes, and sweep the room, and gather eggs. I can do a whole lot of things. I can play on the piano and read anything I want to.

I send you ten cents for Cuban Missions.

CARO BELL FOSTER.

WINONA, MISS., Feb. 12, '99.

Dear Dr. Searcy:

I am a little girl ten years old. I go to school. I have three sisters and three brothers. All of them go to school. My youngest sister will write too. I am glad the little folks have a space. We will put our letters in the same envelope, and we send a dime a-piece. If this does not find its way to the waste-basket, I will write again. I will close.

MYRTLE FOSTER.

WINONA, MISS., Feb. 12, '99.

Henry Anderson Marsalis.

With sad hearts and tear-bedimmed eyes, we laid to rest, on January 29th, 1899, in Woodland Cemetery, Summit, Mississippi, the beautiful form of little Henry Anderson, the baby boy of Prof. P. L. and Mrs. L. A. Marsalis. The day before was Saturday. He was innocently enjoying a respite from his school work with a few of his play-mates, and by the accidental discharge of a gun in his own hands, his beautiful spirit slipped away, with not a word for grief-broken hearts.

He was eleven years, seven months, and nine days old, but in this short, sweet life, his little acts of kindness, his obedient spirit, and words of love that he had for all, make the heart's sweetest and most sacred treasures.

The sorrow stricken parents, and devoted brothers and sister, have the sympathy of their large circle of friends in this sad affliction. But more, they have the promise of God's comforting and sustaining grace. Let us say, "Thy will be done."

I. H. A.

Baptist Directory.

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PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

No commission will be paid on subscribers of this class.

History Department of Mississippi College.

"The roots of the present lie deep in the past, and nothing in the past is dead to the man who would learn how the present came to be what it is." This trenchant saying of Bishop Stubbs, the learned constitutional historian of England, epitomizes the significance of history, and is a fitting supplement to Freeman's freighted epigram, "History is past politics and politics is present history."

My conception of historical teaching is that the lessons of the past should be given a present, vital application,—not pigeon-holed as dates and dynasties in memory for examination purposes. The student should be encouraged to read philosophy into history; by observing the law of causation in epoch-making movement; rather than to read all philosophy out of history, by stressing such problems as the chronological Succession of Kings and the order of priority given the six wives of Henry VIII in royal favor.

Medieval scholasticism had a deeper meaning than the discussion by St. Thomas Aquinas of the question as to how many angels could dance on the point of a needle. It marked the broadening of the Catholic Abbey into the modern University foundation, and paved the way for the great humanistic movement known as the Renaissance. The Renaissance, French and American Revolutions have more of interest to the student of political philosophy than the personalities of the brilliant Petrarch, the intrepid Luther, the God-fearing Cromwell, the meteoric Napoleon and the matchless Washington—although to the hero-worshipper, these names in themselves are incentives to noble deeds and heroic sacrifices.

These movements rather crystallize the two antagonistic forces ever at work in human society, collectivism and individualism, the impulse to social solidarity and the impulse to magnify the social nomad. As attraction and repulsion work in matter, is the centrifugal and centripetal forces—strive against one another in the planets, so we may see the operation of individualism and collectivism in history.

The Catholic Church, with its passion for medieval thinking, and the Holy Roman Empire, with structure determined by liege ecclesiastics, endeavored to enforce the theory that spiritual and temporal monarchs derive their power to

rule from God and, hence, that any revolt against monarchical will is at once a rebellion against divine authority. The Reformation proclaimed the truth that Kings, however divine, can never be the image of a peoples' God; the American Revolution enunciated the principle that royal decrees, however just and impartial, can never represent a freeman's will.

The currents of history are not only deep, but, like Tennyson's brook, flow on forever. The jealousy manifested by the Grecian cities towards Athens, and later, the intense rivalry between the Italian City Republics, gave earnest of the modern assertion of the doctrines of States' rights and Municipal independence. The industrial conflict between the plebeian and patrician classes of Rome were but the forerunners of the present conflict between labor and capital.

The laws introduced by Gaius Gracchus providing for a redistribution of the public lands, and the selling of corn to the poor at half its value, were prototypes of the socialistic proposals of Sir Thomas More, Edward Bellamy, and Henry George, and gave evidence of the fact that the utopia of equality of opportunity is no new chimera. The Agrarian Revolution in England in the sixteenth century, in which small tenant farmers were arrayed against great sheep-barons, is being fought over today in the United States, between the ranchmen and small irrigators of the West, and the large landed proprietors and small truck farmers of the South.

The old merchant and craft guilds, the Hawseatic League, and the staple towns of Edward III. all seeking to control the factors of production, and direct the course of trade through organization, embodied the fundamental principles of modern fraternities, trade unions, labor organizations, and protective tariff associations. The revolt of "the ten tribes" against Rehoboam's extortionate exactions; the wresting of the Magna Charta from King John at Runnymede; the establishment, by the English Revolution of 1688, of the principle that taxes shall not be imposed without the consent of Parliament; the resistance of the thirteen Colonies to the harsh provisions of the Navigation Acts, culminating in the famous Boston tea-party; and the overthrow in the South of Reconstruction rule, with its fiscal rapacity—all illustrate the truth of Edmund Burke's saying, that the great battles of human freedom have been fought out on the question of taxation.

The tyrannies of the Pisistrades and Cleon, find their reproduction in the concentration of the powers of committee appointment, recognition, and counting a quorum in the Speaker of our House of Representatives, making him a constitutional Czar. Finally the Kleruchies of Greece, the network of Roman colonies and military roads, and the imperial march of Britain, furnish precedents—although they are differently interpreted—for the adoption of a policy of expansion by the United States. History is called in at once as a witness to support the Monroe doctrine, and the theory that only those Republics can endure in which government is based on the consent of the governed. Again, history is quoted as reverently as were the Delphic Oracles, to prove that our country has increased four and one third fold since the present constitution was adopted; that expansion has meant nationalization, that nationalization has meant tele-variation and breadth of view; that

"We should be broad-backed, brown handed, upright as our pines, By the scale of a hemisphere shape our designs."

Although comprehending great abstract economic and constructional principles, the scope of history widens to the inclusive of the concrete. Every nation, however insignificant in its proportions and diversified in its institutions, has made some distinct contribution to the world of thought and action. Every one who carries a watch owes to the Babylonians the division of the hour into sixty minutes; every one who writes a letter owes his alphabet to the Phenicians; every economist owes the relation of silver to gold in our bimetallic system to the un inventive Persians.

"We are Grecian in our philosophy, Roman in our politics, Jewish in our religion and Saxon in our morality." As the Greeks were chosen to be the masters of those who know, the Romans of those who make known, the Babylonians of those who preserve knowledge, so the Anglo Saxons were peculiarly chosen to be the pioneers of those who reverence womanhood and home.

In the arrangement and conduct of the four years history course in Mississippi College, I am striving to realize with my classes the ideals here set forth. I am endeavoring to give present problems their proper historic settings, to encourage the philosophy of cause and effect, to read the handwriting of economic and political revolution, and above all to see in history

the God who crushes the brute force of humanity and unfolds the germ of human perfectibility.

CHARLES HILLMAN BROUGH.

Dr. M. A. Simmons Liver Medicine, by expelling from the body the excess of Bile and Acids, improves the Assimilative Processes, Purifies the Blood, Tones up and Strengthens.

Security.

CHARLES B. WILLIAMS.

The preservation of the saints. "The steps of a good man are ordered by the Lord and he delighteth in his way, though he fall he will not be utterly cast down for the Lord upholdeth him with his hand."—Ps 37, 23-24.

"My sheep hear my voice and I know them and they follow me.

And I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand.

"My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand"—John 10:2-29.

"Who shall separate us from the love of Christ shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord"—Rom. 8:37-39.

"Wherefore thou art no more a servant but a son, and if a son then an heir of God through Christ."—Gal. 4:7.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1s Peter, 1:5.

All things that have ever existed were creatures, then all things have a Creator.

God hath created all creatures and is therefore the Creator of all, and in all his creation he has not created a single creature that can dethrone him or destroy the work of his grace in the heart. All things else but God: the Father, God the Son, and God the Holy Ghost are creatures.

Girls Wanted.

Hillman College for Young Ladies, Clinton, Miss.

Why is it that Hillman College is on a boom, notwithstanding the low price of cotton? Why is it that the boarding patronage is more than double that of last year

and the largest since the death of Dr. Hillman? That we have fifty music pupils, that our last recital (music and elocution) though only our pupils' monthly recital, was considered the best in nearly half a score of years? Because we have a faculty excelled by none in the South; because we have no teacher employed because she could bring a few pupils with her, or because she is cheap; because our director of music is not equalled by one teacher in a hundred, because the same could be said of each one of our teachers; because no place in Mississippi, or any sister state surpasses Clinton in health and general educational advantages, inasmuch as Mississippi College for young men is also here, and parents with both son and daughter to educate, can find here two as good schools as any country can produce; because we have pure water and good wholesome food and otherwise look after the health of our pupils.

Young ladies desiring to prepare themselves for teaching in public schools, would do well to avail themselves of our teacher's course. This will be doubly worth the same time spent in the cheap so-called normal schools. Our second half session begins after the middle of February. After your free school is out, come and take our teacher's course. We can make room for ten or fifteen more pupils. To the first who apply we will give unusually low terms until the above number is obtained.

Write at once for catalogue and special terms.

GEORGE WHARTON, President.

To sweeten the Breath, Brighten the Eye, Clear the Complexion and insure the natural Bloom of Health, use Dr. M. A. Simmons Liver Medicine.

Starkville and Preachers.

It was my privilege and pleasure to spend last Saturday and Sunday in the old historic town of Starkville. The occasion was the ordination of Bro. T. Tomlinson to the ministry. But as Bro. Spencer, Secretary of the Presbytery will doubtless send you a notice of that I write briefly of some other things.

To start with, Starkville has been the starting place of more and better preachers than almost any other church in the State. Dr. R. C. Burleson, so long the honored president of Baylor University, Tex., went from near Starkville, if not from that church to Texas. Then the lamented G. S. McLeod, who died in Texas some years since, was, when a

young preacher, resident of Starkville. Then the great preacher Dr. B. H. Carroll of Texas, got his "better-half" at Starkville. Then the renowned Sid Williams, went from Starkville. Both Elders King and Latimore, pastors in the same state, have served as pastors at Starkville. Dr. Fred and Tom Hale were both ordained at the same time, at this church. Then our beloved L. S. Foster, now at the head of the Baptist Orphanage of this State was reared, baptized, and ordained at Starkville. The venerable and well known Dr. J. T. Freeman, was ordained at Starkville about 50 years ago, and strange to say the venerable Wm. H. Glen, who was clerk of the church then was still clerk on last Sunday when Bro. Tomlinson was ordained.

It was a real pleasure to me to learn that Bro. Tomlinson was converted under my pastorate, in a meeting held by Bro. Noffsinger and myself at Salem church. He was then eleven years old. Bro. Freeman is now in his 79th year, but is still cheerful and entertaining in conversation. Sister Freeman, one of the noblest of Christian women, is his complete comfort and support. Verily "a good wife is from the Lord." Oh how we enjoyed the superb kindness and hospitality of this dear brother and sister and their family. Of course we visited my dear Bro. Dr. Sellers. He has been resident and pastor here for some 40 years. Has been Moderator of this, the Columbus Association for 27 consecutive years. Previous to his election as Moderator, he had been Clerk of the body about 15 years. On the occasion of his first election as Moderator, he was elected both Moderator and Clerk at the same ballot. He is alike first in his church and first in his Association. But this, our dear brother and great leader is at present in feeble health, and has insisted on giving up his pastorate, but his loving church resolutely declares that he shall live and die its pastor. Bro. S. has a charming family, a splendid church and a host of brethren and sisters and friends who long and pray for his restoration to health and vigor.

H. J. VANLANDINGHAM.

Bearing-Down Sensations, Internal Heat and Female weaknesses are cured by the use of Simmons Squaw Vine Wine or Tablets.

An Old Idea.

Every day strengthens the belief of eminent physicians that impure blood is the cause of the majority of our diseases. Twenty-five years ago this theory was used as a basis for the formula of Brown's Iron Bitters. The many remarkable cures effected by this famous old household remedy are sufficient to prove that the theory is correct. Brown's Iron Bitters is sold by all dealers.

A Confederate Chum.

The following from Dr. Morris was not intended for publication, but he will excuse us. It brings back recollections of old army days when some gracious seasons of "refreshings from the presence of the Lord" came upon us. Bro. Morris himself began the work of the ministry in the army. He used to go round to see the sick and prescribe *Hydrogum Cumculetum*, for he did not have but one kind of medicine for the most part. So the boys called him "Hydrody." But they all loved him for he was kind and pious. May the Lord yet spare him long to do service in his Kingdom.

Dear Brother Searcy:

Since you became editor of our State paper, I have been thinking of writing to you, but so many have written complimenting the excellent paper you are giving us, I have concluded to write you a private letter, thinking variety might be a spice.

Many times has memory carried me back in thought of my old comrades in arms. So far as I remember you are the only one of our old regiment that I have met in this State. I suppose the majority of them have passed from earth. You and I are here yet. I am glad my Chaplain has grown in power for Christ and in influence for good among men.

May our blessed Lord spare and help you unto a great service here, and a crown of glory over the river.

I feel that I have done so little for Christ and my fellowman, that it may not be said, "well done faithful servant."

I came to this field of labor early in 1868. I have been pastor of Good Hope church since that time. My work in the ministry has been mostly in Harmony Association, the brethren have been kind to me and honored me much as their presiding officer, and sending me to represent them in the S. B. Convention. If God wills I hope to attend the S. B. C. at Louisville. Many of the brethren in these parts read THE BAPTIST. Many do not, but all should. The best informed, the better servants they make. Anything I can do for your personal comfort or to help you more fully to serve the Master and the brethren will be a pleasure to me. If my subscription to THE BAPTIST is nearly out inform me.

May God prosper you in all that serves Christ and the best interest of man. Yours in the work,

T. E. MORRIS.

Good Hope, Miss.

THE BAPTIST

PUBLISHED EVERY THURSDAY,
BY THE
Mississippi Baptist Pub'g. Co.,

JACKSON, MISSISSIPPI.

PRICE: PER ANNUM \$2 00
TO SUBSCRIBERS 1 00

J. B. SEARCY, EDITOR
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss.,
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrangements are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all other that amount will be charged one cent per word.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

Just as soon as possible we will print each week the date to which each subscriber has paid, on the margin of his paper.

A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. Brethren, examine these, and do not defer this matter, but act at once.

On March first the premium proposition will be withdrawn.

T. J. BAILEY, Bus. Mgr.

For a while it seemed like matters were not going smoothly at Havana, but Dr. Tichenor, together with other judicious brethren, have recently visited that city and succeeded in amicably adjusting the differences that existed, and now everything is in sweet harmony and we hope for glorious results.

THE BAPTIST.

EDITORIAL.

Growth.

Growth is the law of life. In the vegetable and animal kingdoms the point at which growth ceases, decay begins. The same is evidently true in the spiritual world.

Young Christians just "translated from the Kingdom of darkness into the Kingdom of God's dear Son," are but "babes in Christ," and are such as "have need of milk, and not strong meat." In this infantile state, church members are able to do very little work in the Lord's vineyard. What they need is growth. The Apostle to the Hebrews complained of their want of growth. He assured them that at the time they ought to be teachers, they needed some one to teach them the "first principles of the oracles of God." This charge might be laid at the door of a great many of our church members today. We need to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Grace is God's unmerited favor to us, but he bestows it upon us freely, in proportion to the judicious use we make of it. He is not prodigal with his favors. To him that hath shall be given, and he shall have more abundantly.

God giveth not the Spirit by measure, but he adds grace unto grace.

One of the conditions of growth is exercise. If a man's hand was bound to his side, and remained inactive for a year, it would become paralyzed. Any organ, in order to reach its highest degree of strength and usefulness, must be kept in active exercise. So also in Christian growth, we must "exercise ourselves unto godliness." But at this point two questions present themselves to every thoughtful young Christian. What shall I do? How shall I do it?

Here is work for the pastor, and for the older church members. These young people need training in order to growth and usefulness.

It is impossible to teach a soldier tactics without drilling him.

You may preach duty till the young people grow gray, but if you do not give them something to do, and teach them how to do it, they will never be strong men and women in the Lord.

Some parents who are strong themselves, do not teach their children the useful arts of cooking, house-keeping, farming, mechan-

ics, and such like. Such parents can attend to these matters themselves with less trouble than they can teach their children, and so, they do that which to them is easiest, and their children are neglected.

In like manner, some deacons, and other prominent church members, know well how to conduct a prayer-meeting, teach a Sunday-School class, serve on a committee, go as a messenger to an Association, or Convention. And, since such members know how to do everything, the others are willing that they should do all. The few do the work and get the growth. Some strong members are an absolute hindrance to a church, because they obstruct the growth of others.

We knew a very efficient man some years ago, who acted as Superintendent of the Sunday-School, and since he knew well how, he acted as Secretary also, and because it seemed convenient, he acted as Treasurer of the Sunday-School also, and because nobody seemed to care about it, he never made any reports of his collections. When the funds were too low to pay for the literature, he took public collections to make out the deficiency. Nobody questioned that he was a high-toned, honorable man, but the people lost interest in the school and in the church. This brother was almost alone in leading the prayer-meeting. He complained heavily at the brethren, but did not propose to share his work with them. By and by he moved to another town, and took up the same practice with the same results. But the town he left got a new pastor, put new men to work in the Sunday-School and the prayer-meeting, encouraged all the members to work. The Sunday-School soon more than doubled, the prayer-meetings were largely attended, and the membership was increased nearly four-fold in as many years. But the church where our "do-all" brother went is still dragging along with a few in the Sunday-School, a few in the prayer-meeting, and the dear brother feels that the whole church is on his shoulders, and he does not know why it doesn't succeed.

Growth is what our members need, and in order to this end, we urge that all be put to work.

Negative Christians.

It is a notorious fact that a majority of those professing to be Christians are inactive in church work, and only seem to move as they are acted upon.

With the Baptist theory of organization, more than any other, this is inexcusable. A converted membership is our key note, and the tree is known by the fruit it bears. Therefore Baptists ought to be active church members. We know that "all is not Israel that is of Israel," and we have quite a large per cent. of members that are only Baptists in name.

"The branch cannot bear fruit, except it abide in the vine."

Nominal professors of religion are not disposed to believe that we are not disposed to believe that all our inactive church members are unconverted, "still in the gall of bitterness, and in the bonds of iniquity."

Many do not seem to feel that there is any special responsibility resting on them. They know indeed, that houses of worship must be built, furnished, and kept in repairs, that pastors must be employed, and supported, that prayer-meetings must be attended, and participated in, in order to healthful church growth, that Sunday-Schools must be attended, and kept vigorous by the membership, in order to effectually keep the children interested, that the Young People need encouraging by all the members of the church, to study the Bible, and to develop into active Christians, that the great cause of Missions in all of its departments should have the active work of the pastor, and all his people, that Christian education should be fostered in every way possible.

All these things they know, and admit, but they do not feel that they are called upon personally to attend to those things. They just conclude that these things will be done, without any rational idea as to who will do this work.

This accounts for the fact that the burden is so heavy on the few, and that there is, after all, so little done. Each church member ought to feel that there is something to be done, that must be done. Something for him to do. Something, that if he does not do, the cause of Christ will suffer because of his neglect, and he will be held accountable, that "every one of us must give account of himself to God." If all our members could come to feel this way, they would cease to be negative, and become positive, active, energetic Christians.

If any who read this article have been merely negative Christians, let us urge you to an active Christian life. Do not wait till all of your class conclude to act with

you, but for yourself, in the strength that God gives you, determine at once to arise and go into the Lord's vineyard today. The failures of others should not discourage you. The successes of others do not relieve you. Be active, not negative.

NEWS AND NOTES.

Dr. Sproles will furnish our readers with "Gatherings and Meditations." Such reading is food both to the intellect, and to the soul.

Brother S. D. Owen, of New Albany, says he is much pleased with *THE BAPTIST*, and proves it by sending his check for four dollars, to pay for his own, and another paper.

While in Clinton, we enjoyed a most delicious "quail supper," with Mrs. Dr. Hillman. She is one of the old time standard bearers of Mississippi College and Hillman College.

Dr. A. B. Miller has accepted the care of the Immanuel Baptist church, Little Rock, Ark., and entered actively upon his work. The outlook for doing a great work is encouraging.

Rev. Charles Lovejoy has removed from Highland Avenue church, Jackson, Tenn., to Rowan Memorial church, Memphis. He is a hustler and we wish him great success in Memphis.

It was our privilege a few days ago, to visit Hillman Female College, and was pleased to see how well equipped they are for work, and they are forging rapidly to the front. They have a noble set of girls, who seem to be doing good work.

We listened last Sunday to a good sermon, by Dr. George Wharton, at Clinton. His text was, "He saved others, himself he cannot save."

Points—To save others is the noblest work we can do. To save others we must sacrifice self.

We are glad to have Rev. Albert R. Bond, of Magnolia, speak to our people through *THE BAPTIST* this week. Our columns are open to him, and we hope he will write us some good articles soon, and we hereby deputize his assistant pastor to see that he writes.

THE BAPTIST.

An effort is being made to erect a memorial church at Eureka Springs, Ark., in memory of Major Penn. The money is to be raised by contributions. Of all amounts less than \$10.00 the agents get 25 per cent. Larger amounts they get only 20 per cent. It is proposed that the building shall be fire proof, and have seating capacity for 1,000 people.

"Porto Rico it is said has only one non-Catholic church and not a Sunday-school. It has about a quarter of a million of children. We are glad that our missionaries are to enter this hopeful field at once."—*Baptist News*.

We should hasten to reap these white harvest fields. While politicians wrangle over how our new territory is to be governed, let us meanwhile give them the gospel and all will be well.

Dr. E. B. Miller has reached his field, and begun his pastoral work at West Point. On the first Sunday in February, three of our best churches were manned with new preachers. Yarbrough at Jackson, Miller at West Point, and Bacon at Oxford. These churches, like sewing women are by their machines, each think they have the best one. We congratulate both churches and pastors, and heartily bid them God speed.

Rev. S. R. Vinton, travelling Secretary of the Student's Volunteer movement for Foreign Missions, whose headquarters is now in New York, made us a pleasant call Monday morning. He is the son, and grand-son, of a Foreign Missionary, and was himself, born in Rangoon, Burmah. He aims to return as a missionary, when he finishes his course at Newton Theological Seminary. He is a bright, promising young man.

"There are six different kinds of Adventists, thirteen different kinds of Baptists, twenty different kinds of Lutherans, twelve different kinds of Methodists, seven different kinds of Presbyterians, four different kinds of German Baptists or Dunkards, four different kinds of Friends, two kinds of Episcopalians, three kinds of Catholics, four kinds of Plymouth Brethren, six kinds of Shakers, and a multitude of other bodies. Many of these could unite, and ought to, with those of their kind without sacrificing a single principle. All that would be necessary is brotherly love, self-sacrifice and surrender of historical

prejudices."—T. W. Young, in *Baptist and Reflector*.

Several weeks ago the *Argus* deplored the fact that since the death of Dr. Gordon we have no "spiritual leaders." Dr. Pace of Hazlehurst, Miss., wrote a very excellent article for the *Index* dissenting from the views expressed by the *Argus*. The *Index* of last week contains a splendid article from Dr. F. C. McConnell of Lynchburg, Va., heartily endorsing Dr. Pace. Among many other good things he says:

"I agree with my brother Pace in what he wrote on the subject, and in nothing so prominently as in the belief that Dr. Gordon was not the "spiritual leader," per excellence. I do not know any spiritual leader. With reverence and thankfulness I acknowledge the gifts bestowed by the Spirit. To his sovereign disposition of the graces of Christian life, and the bestowment of powers for usefulness in the churches and among the ministers, for the edification of the saints till we all come to the fullness of the stature of a man in Christ Jesus, I reverentially bow; but that the all pervasive, eternal, personal Spirit has champions among his instruments, I dissent."

Bishop Potter, of New York, has explained what he meant when he commended the saloon as "the poor man's club." We are glad he does not favor whiskey saloons, but he was exceedingly unfortunate in his language, and liquor men will claim him as their confederate. Here is his explanation: "Mr. Raines has much to learn. To begin with, he should inform himself as to the circumstances under which I was talking. I was pleading for a saloon—a coffee saloon—and to say that the saloon is a social necessity is not to say that the rum saloon is a social necessity any more than to say that a bank is a social necessity would mean a far bank. There are ice cream saloons, steamboat saloons, coffee saloons and coffee wagons. Obviously everything I had to say related to the particular object for which I was speaking, and I was speaking in the interest of the coffee saloon. The point I was making is that the social instinct is indestructible and will find expression somehow, if not in good ways, in bad ways. I am in favor of reforming the rum saloon as it now is out of existence by putting something better in its place."

Bro. D. W. Denman makes some points on the Sunday-school worthy of note. He thinks the old

people should attend regularly for the example of the young, and to learn what the Bible teaches. And if they are already well posted they ought to be teachers.

Young people should go to Sunday-school instead of wandering away in doubtful places.

The little folks should always be on hand at Sunday-school and thus be trained up in the way they should go.

Do You Contemplate a Trip?

TO SAN JUAN, PORTO RICO, HAVANA, CUBA, JAMAICA, OR SANTIAGO.

If so, now is your chance. Announcement is made of the first Grand Excursion to San Juan and Ponce, Porto Rico, going via Havana, Cuba, returning via Port Antonio, Jamaica, and Santiago, Cuba. Tickets for sale by Mobile and Ohio ticket agents at exceedingly low rates, and will be routed via the Mobile and Ohio, to Montgomery, Alabama, Plant System, to Port Tampa, and Plant Steamship Line to destination. Only one change. Elegant Pullman Palace Sleeping cars run through to Port Tampa via Mobile and Ohio and Plant System, and palatial Plant Steamship will sail from Port Tampa, Florida, at 2 p. m. Tuesday, February 21st, 1899.

For rates, tickets, and full information, apply to any railroad ticket agent, or Mobile and Ohio representative.

WEST POINT, MISS., Feb. 11, '99.

Dear Bro. Searcy:

Our pastor, Brother E. B. Miller, is now with us, and domiciled in the Pastor's home. We are expecting great blessing to crown his labors here. Our Sunday-School is doing very well, considering the bad weather, and indifference of so many of our older members.

We are delighted with "THE BAPTIST," and hope that it may be a blessing to our entire State.

Faternally yours,

R. A. P.

From Vicksburg.

Dr. J. B. Searcy:

DEAR BROTHER—Enclosed find one dollar. Please enter my name on your subscription list and send *THE BAPTIST*. Having become a laborer in Mississippi, I want to come in touch with the work, and to do that, of course, I must take the state paper. Think I shall be well pleased with my field here. Find a very active and enthusiastic band of workers in Calvary church.

Faternally yours,

C. C. PUGH.

Vicksburg, Miss., Feb. 13, '99.

Temperance.

Prohibition.

The story given below carries its own splendid application:

"You can't make a man sober by act of Parliament."

So they said. I thought it over. It didn't seem to me a self-evident proposition.

"Why not?" said I. Then came a crusher.

"You might as well try to cure the toothache by Parliament."

This made me reflect. I had been troubled with toothache, worried by it, maddened by it, kept from my work, my meals, my happiness by it. My health was failing in consequence. My temper was gone. My mind was going. I was fitted to try various remedies.

Stop it," said some.

"But how?" I inquired.

"Fill the tooth with gold," they explained.

The tooth was thus primed, but the toothache went on.

"Clear it out," said others.

"How? How?" was my agonized interrogation.

"Cleanse the blessed thing," they said.

I did. Got expected, illuminated, syringed, fumigated, made beautiful with camphorated chalk, bath-brick, plate powder, and floriline.

"Give it a rest on Sundays," said a clerical friend.

I tried this. Even on Sundays there were some hotel guest twinges; on Mondays it was as bad as ever. What was I to do?

"Be extra careful what you let in it," advised a civic functionary.

Nothing could exceed my care. Three magistrates certified to the good, harmless, excellent character of all I put into my tooth. I felt safe. Not for long. I soon felt sold. The results were disappointing, distressing, exasperating, somehow the certificated application lost its virtue the moment it got inside.

"Hold a drink of water in your mouth, and sit on the fire until it boils," urged a knowing one.

I began to think this was the only remedy. At last I took the counsel of a fanatic.

"Try the Parliament cure," said he.

"What's that?" said I.

"Have the tooth pulled out; a short act will do it."

This seemed drastic. It would leave a gap in my social system. I should miss an old friend. The

tooth has a vested interest. I hesitated. I took courage.

"Let the operation cost what it may, it must come," I cried.

So I summoned the dentist. "I am ready for the Parliament, any cure," said I.

It took a strong pull. It was done. The tooth was gone. So was the toothache. I was happy.

Once more I reflected. Extraction cures toothache. I had never realized this before. No tooth, no toothache. This was strange, but true. And yet you cannot make a man sober by an act of Parliament?

Let us see. No tooth, no toothache. Granted. No drinking traffic, no drink. Eh, what! Is that a fact? No drink traffic, no drink? I never thought of that. No drink, no drunkenness. I see. A mule with no hind legs doesn't kick. He is quiet. If a man can get nothing to drink, he doesn't drink. He is sober. An act of Parliament can make him so. By whitewashing the saloon? Not quite. Sanctifying it on Sunday and election days only? Scarcely. What, then, do you want Parliament to enact? Prohibition.—Selected.

Mrs. L. C. Cooper, Cadaretta, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine more than twenty years. I used one package of Zeilin's, and think Dr. M. A. S. L. M. far superior.

TO LADY TEACHERS.

Many lady teachers might increase their salaries, their pleasure in teaching and their usefulness by spending a few weeks under the instruction of our Prof. Ellett, in the Teachers' Training Department of Blue Mountain Female College. We believe he is doing as good work in his line as is being done in the state. Lady teachers who can possibly do so should spend at least a little while with us after their schools close. Our session does not close until June 8th. Those who are interested should write us promptly.

Some feared the effects of our change in presidents; but, in spite of the great disadvantages occasioned by yellow fever in our state last fall, we have the best school we have ever had. The second half of the session has just opened, and we have already enrolled 179 boarding pupils. The spirit of the school is excellent, and we believe it is doing decidedly the best work in its history.

Our friends can help us greatly by sending us the addresses of those who ought to see our catalogue.

Very truly,
LOWREY and BERRY,
Blue Mountain, Miss., Jan. 28th,

Noble Mississippians.

I suppose every regular attendant of the Mississippi Baptist Convention knows and loves Bro. J. L. Finley, of Williamsburg. He always comes with an empty sleeve and a full heart.

From a book which recently gave me much pleasure I quote the following:

"A gallant young fellow from Madison county, Dave Saddler, was a member of the 21st Mississippi Regiment, Barksdale's Brigade. At Fredericksburg he had one of his feet shot off by a cannon ball. A friend offered to take him back where the surgeons could give him attention, but Dave said, 'No, not now; but when you have driven them back across the river then come and help me.' The friend was James L. Finley. * * * In less than ten minutes Jim Finley had his right arm shot off above the elbow, and as he was leaving the field passed the spot where he had left Dave Saddler, and found to his great horror that his other foot had been shot off and that he was bleeding to death. Be it ever said to the praise of Jim Finley that he forgot his own sufferings and hurried back to report the fact to the Colonel, exposing himself to a terrific fire in doing so. A detail was sent which carried both Saddler and Finley to the hospital. Mrs. Owens, a devoted sister of Dave Saddler, went from Madison county to nurse him and it was largely due to her tender care that both boys survived. They are both living today, Dave Saddler at Corinth, Miss., and Jim Finley is the Rev. James L. Finley, a Baptist minister of much prominence."

The above is taken from a book entitled "1861-1865," by Capt. James Dinkins. I wish every man, woman and child in the South could read the book. It is published by the Robt. Clark Co., Cincinnati.

Who wonders now that Bro. Finley is so ready to "endure hardness as a good soldier of Jesus Christ." God bless him and give him many conquests.

W. T. LOWREY,
Clinton, February 6, 1899.

Bro. J. C. Caldwell thinks there are many ways by which we can "bear each other's burdens, and so fulfill the law of Christ." One of the ways he specially mentions is getting subscribers for THE BAPTIST, and thus help us carry the enormous load of supplying Mississippi Baptists with a good paper. We are inclined to Bro. Caldwell's interpretation of the passage.

Instrumentality.

W. H. HUDSON.

Dear Baptist:

As so many of the brethren are writing to you I thought I would give you a few dots on the subject of Instrumentality. There are some people in this locality that do not agree on human instrumentality. Bro. Searcy, I don't know how I will come out on this, but here are some of my ideas: I truly believe that our blessed Lord uses men in bringing souls to Christ. I will refer you to the ninth chapter of John, seventh verse: Jesus said to the man born blind, "Go wash in the Pool of Siloam." After the man obeyed the blessed Christ he came seeing.

Well, here is another instance: When the Lord commanded Moses to stretch forth his hand over the Red Sea that the sea may divide and give space for the Israelites to pass over, if he had not done as the Lord commanded him I am quite sure those Israelites would be standing there yet. Well next we hear the command he gave to Joshua, that he must, in order to conquer Jericho, march around this great city once a day for six days, and at "the seventh day ye shall compass the city seven times." Well, beloved, what condition would that city be in today if that great man had not done as the Lord told him? My opinion is that those walls would be standing there yet.

Yes, and dear fellow-preachers, we are the appointed leaders of God's people today. He tells us in Matthew, twenty-eighth chapter and nineteenth verse, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end." So we very plainly see the Lord is with us if we are ready to go and tell the good news. Let us study God's word and see if we are not his instruments, and let us work faithfully for Christ for he has done so much for us.

Water Valley, Miss.

A Sluggish Liver causes Drowsiness, Lethargy, and a feeling of Apathy. Dr. M. A. Simmons Liver Medicine arouses the Liver, and cheerful energy succeeds sluggishness.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

Faithfulness.

It is the admiration of the world. At Thermopylae the three hundred were faithful even unto death, and Hobson, in loyalty, defied death and sunk the Merrimac, and the world unites in singing his praise.

Faithfulness means loyalty to something, and Christian loyalty is fidelity to Christ. To the fishermen and Matthew He said:

"Follow me," and they followed and continued "faithful unto death."

To the young man he said:

"Sell, and come and follow me," but, "he went away sorrowful, for he had great possessions." And he remains an object lesson for those who plight faith with mammon. Ingersoll is loyal to nothing—but mammon. He mystifies the minds of men, and then says, "I don't know." He is a ship without a rudder—he has no port. Confessedly, he is without anchor, no hope that "anchors within the veil."

But Paul knows:

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day."

Ingersoll speaks in doubt, Paul in assurance; Ingersoll doesn't know any one, Paul knows Jesus Christ; Ingersoll is at sea, Paul upon the rock. And here he stakes his all, confiding in love. And all loyalty is founded in this. This is why Washington's men could, with him, cross rivers bridged with ice, and endure privations and starvation. It is this that tells how Jackson won his immortal name—"Stonewall." But Jackson was anchored to the throne, and the warmth of his life compelled the admiration and love of his men.

But we look to one more worthy than these. "The lamb slain from the foundation of the world," who "took upon himself the form of sinful flesh, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." And we are admonished to faithfulness—faithfulness in love. "A new commandment I give unto you, that ye love one another." "Let brotherly love continue," and "be kindly affectioned one to another, with brotherly love, in honor, preferring one another."

We are taught faithfulness in the spread of the kingdom. Christ said of himself: "I must work the works of him that sent me while it is day." The Father had commissioned him and the work must be done. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And

the same voice speaks to us: "Ye are the light of the world, a city that is set on an hill cannot be hid." It was Martin Luther who, holding forth the light of Christ, rent the veil that so long hid the nakedness of the "mother of harlots." He trailed the garments of Popery in the dust and the world sang a new song. Like Christ, he had a sense of duty, and all the devils in the realm could not deter him.

Believers are God's light-houses to light the storm-tossed amid the deep. They furnish light in the house that those coming in may not stumble. The brilliancy of the light depends upon the capacity of the light-giving power. A little candle would be dim beside a large glowing lamp. Spurgeon's light shone the world around. True, he was greatly endowed, but he seasoned well this endowment with oil obtained upon his knees. Many a light shines brightly at the altar, of which men know but little, and foundation stones are laid for great and glowing work. There was a noble, godly woman who lived and died. While living, she was but little sung, but her death bade us pause and behold the magnitude of her work: Eleven sons and daughters trained for God, two college Presidents—one a preacher, a daughter in China, and all the others adorning both public and private walks. How the oil of prayer fits people for Christ and his work! And the question, "Whom shall we send and who will go for us?" would be answered, "Here am I, send me," by united christendom, if only christendom were faithful at prayer. The world needs more Daniels.

J. E. PHILLIPS.

Mother's Trusted Friend, Simmons Squaw Vine Wine or Tablets, Prepare the system for Confinement, Shorten Labor and make Child-birth Easy.

"I have read two numbers of THE BAPTIST published at Jackson, Miss., and edited by Bro. J. B. Searcy. I have no objection to it. I have so written to the editor, and wished it, success, provided it contained with earnestness for the faith once delivered to the saints to keep the old landmarks which, some in their zeal to swell our membership and to gain popularity with other denominations, and the world have thrown down."

So writes Elder William Thigpen of Lake Como, in the Mississippi Baptist. It does not strain us at all to keep to the old landmarks. It is the path we have trodden for more than forty years.

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J. M. FROST,
Corresponding
Secretary.

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Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

50c and \$1 bottles at all druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

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I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.

1225 F. Street, Washington, D. C.

MOZLEY'S LEMON ELIXIR.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good, than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

This is Certainly a Wonderful Chance.

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Townner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1.00 bottles.

WOMAN'S WORK.

CONDUCTED BY J. M. F. SEARCY,
JACKSON, MISS.

Woman's Missionary Unions.

STUDY FOR FEBRUARY.

"For the love of Christ constraineth us" Auxiliaries in 18 States and Territories and District of Columbia.

Contributions sent to Board: S. B. C. Home Board, \$35.00; Foreign Board, \$21.63; 51 boxes of clothing forwarded to Home and Sunday School Missionaries; Christmas offerings, China, \$4,356.42.

STUDY TOPICS: When organized and how constituted. Relation to the Boards of S. B. C. Results accomplished. Mighty possibilities.

Cheerfulness.

Editor:

While sitting on the door-steps of my home, in the warmth of the winter sunshine, thinking on nature and her varied moods, an old colored woman passed by, singing a revival hymn.

I said: "Auntie, what makes you so happy this morning?" She answered: "Ah, child, I am glad that the good Lord has spared me so long and that I can see and hear and talk."

A lesson of thankfulness learned in one brief moment. Would that every one, like the old servant, could be content with such gracious gifts.

Each life has its sorrows and shadows,
Oft gloomy and dark seems the way,
But we know to the faithful is given
A brighter and happier day.

A whisper, ah, yes, we can hear it,
'Tis Duty's voice plaintive and clear:
"Perform well your mission, my sister,
Fill some other heart with good cheer."

"You can speak words of hope to the wayward
And lead them in life's pleasant road,
And tell them there's wheat to be garnered
Instead of the tares they have sowed."

"You must know that in seeking contentment
'Twill be found when some duty is done,
Some poor, aching heart given comfort,
Or a soul from the devil won."

By making the spirits of others
Better and purer and bright,
We dispel from our hearts the shadows,
Then we, too, can walk in the light.
ADA CHRISTINE LIGHTSEY,
Daleville, Miss.

Quite a number of our sisters have sent in good reports, and no doubt many an earnest woman has been encouraged by these reports to try and do more for our blessed Lord's cause. We would be glad to have letters from the women in every part of the State.

Mrs. J. A. Glenn of Starkville, whose name appears to the report from the Woman's Missionary Society at that place, is not willing

to be considered the author of that splendid report. Well, we make the correction, but from what we have heard of Mrs. Glenn nothing is too good for her to do.

Movement For Larger Organization.

In 1884 at Baltimore, in 1885 at Augusta, and in 1886 at Montgomery, some lady workers present had met in private and discussed the advisability of a more general organization, to embrace the whole South. No general meeting looking to this end was held until 1887, in Louisville, Ky., when a number of ladies met by previous appointment to consider the subject. Some were for immediate organization, but the majority held that as they were only individuals and not delegates by their State organizations, it would be unwise to organize. It was agreed that they should ask the various State Committees to send delegates to a meeting to be held in Richmond, Va., in 1888 to take such action as might be deemed advisable after full consultation. The result was the organization of the

WOMAN'S MISSIONARY UNION, AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION.

This Union appointed an Executive Committee to be located at Baltimore, Md., and chose Miss M. E. McIntosh, of South Carolina, as President, and Miss Annie W. Armstrong, of Baltimore, as Corresponding Secretary. I quote from a lady friend in Baltimore:

"At Richmond, May 1888, the Woman's Meeting was convened, composed on roll-call of thirty-two delegates from twelve States. In accordance with the resolutions, the delegates came prepared to vote by instructions from their States. Ten States most cordially indorsed the movement as an advance upon other methods and as an aid to progress in mission work. Two States, Virginia and Mississippi, while expressing a deep interest in Woman's Work, preferred to delay action in reference to the general organization until further instruction by their States. By 1891 the fourteen Southern States had heartily entered into the general organization.

WISER CONSTRUCTION.
I pause here to say that this Union is one of the most wisely constructed pieces of denominational mechanism of which I know anything, and that the exceeding wisdom with which its affairs have been managed from its beginning until now is deserving of all praise.

REV. DR. T. P. BELL.

Seemeth It But a Small Thing Unto You.

"It is probably true that the small gifts of the poor represent, as a rule, more self-denial than the more conspicuous offerings of the rich. A story is told of a Scotch woman whose practice it was to give a penny a day for missions. A visitor, on one occasion, gave her a sixpence to procure some meat, having learned that for some time she had not enjoyed that luxury. The good woman said to herself: 'I have done very well on my porridge, so I will give this sixpence to God.'"—Selected.

Missions in Southern States.

EXTENT OF THE WORK.

That State Missions are an accepted department of the work of Baptist churches is shown by the fact that organizations for this purpose, called Conventions, Associations or Societies, are to be found in all the States and Territories with but few exceptions. The reasons which led to the formation of these organizations not only still hold, but today new conditions are being created everywhere. The influence of the old religions is vanishing, and if Christian missionaries do not step in, these vast populations will get into the dangerous habit of living without a religion at all. You have heard "of the ancient hero who had a wonderful spear, the butt end of which could cure the wounds that the point had made. The point of the spear of civilization makes deep wounds, but Christianity is the butt end which must heal them. We have extinguished the ancient lights by which these vast populations were dimly guided; we are bound to give them new and better lights in return."—Selected.

Looking Backward.

In twelve years there have been organized 97 new churches, 115 houses of worship have been built at mission stations, and 11,618 persons have been added to the membership. Over 100,000 religious books, valued at \$42,961.03, have been sold. One person has been baptized for every \$21.02 contributed. In 1898 there were 80 missionaries and colporteurs at work in 29 associations, out of 34; there were 92 stations, 21 being in factory towns. Up to October 1, there had been four churches organized, 6 houses of worship dedicated at mission points, and 800 persons added to the membership.

REV. T. M. BAILEY.

Answers to Prayer.

Dear Mrs. Searcy:

It was my happy privilege recently to meet with the Woman's Missionary Society of the Starkville Baptist church. This Society meets on Monday, semi-monthly at the homes of members, taken alphabetically.

The mantle of the late lamented President, Mrs. C. A. Hogan, rests very worthily on her daughter, Mrs. J. A. Glenn, a lady of deep piety and an earnest church worker. As President, her efforts are untiring to promote the cause of missions.

Although the afternoon was bleak and drear, this faithful band of workers was not deterred by inclement weather from meeting in the cause of the Master, that the gospel lighthouse-lamp may be kept trimmed and burning. Few, in numbers, yet the degree of spirituality that seemed to pervade the little assemblage, showed it had been given "strength in weakness" and those "gathered in his name," and closeted from the world in prayer, had obtained the blessing of having the divine presence in their midst.

Prayer was the key-note of the meeting, and in responses to roll call were verses of scripture containing the word "pray" or "prayer." Each member read references bearing on the same subject.

After singing "Sweet Hour of Prayer," the President asked that each one present give instances of notable answers to prayer. So many and remarkable instances were given that one would query why so much "needless pain we bear?"

Envelopes were distributed for the "Christmas Offerings to China." The Secretary will send you an article on the financial standing and disbursements of the Society at a future day. Not only the evangelizing of heathen lands, but the uplifting of benighted woman-kind lies very near the hearts of the Christian women of America.

Yours sincerely, A. Y.

"Of the 246,000 Sunday Schools in the world, 132,000, or more than half, are in the United States. We can hardly be warranted in concluding from this that the United States can conquer all the rest of the world. The Sunday School is only one source of power."—Western Recorder.

A Sunday School nation ought to be a controlling nation. Good, will it be for the Cubans and Philipines if Sunday Schools are established extensively among them.

Saved by Faith.

BY REV. A. S. GUMBART, D.D.

"Children of God by faith in Jesus Christ." Gal. 3:26.

The very fact that God has swung open the gates of salvation so wide as freely and lovingly to admit all who have faith in Jesus Christ, has led men to criticize the Gospel and to declare its plan of salvation to be unreasonable. "Ah," men say, "if I could only understand the necessity for faith!" But the necessity for faith is best apprehended through its efficacy. Are there any evidence to prove that faith in Jesus Christ does bring into the lives of men something that does not come in any other way? Something that exercises upon them a power for good, something that make men better and more useful? Does faith produce more Christlike lives? Does faith bring peace to the soul? Does faith bring men closer to God? Does faith help men to solve the problems of this life, and does it prepare them for the life to come? Does faith produce regenerated lives?

If Christian testimony and Christian experience count for anything then we know that faith in Jesus Christ does all these things. Even when we approach this subject from a purely scientific standpoint we find that there is nothing but faith that brings men into harmony with God. By faith, and by faith alone, is the soul made consciously submissive to God. This is all that God asks, that we believe on the Lord Jesus Christ.—Examiner.

The Story of Sam Davis.

We presume that most of our readers have heard of Sam Davis, the famous confederate spy who was hanged during the war at Pulaski, in this State, because he refused to tell the name of the person who had given him some important papers which were found upon him when he was captured. His heroic self-sacrifice has passed into song and story. Mr. S. A. Cunningham, editor of the *Confederate Veteran*, is raising money with which to erect a monument at his grave near Smyrna.

And now an interesting chapter is added to the story. The man who pulled the lever when Davis was hanged was a young man by the name of C. B. Vannelt. Capt. Vannelt is now a prosperous business man at South Bend, Ind. He was passing through the city last week for the first time since the war, and he stopped over and made a visit to the grave of Sam Davis.

While the executioner, he was also a friend of Davis. They were nearly the same age, and there was a congeniality and mutual love between the two. Time and again while Davis was in prison Capt. Vannelt tried to induce him to tell the name of the person who gave him the papers, and thus secure his liberty, but Davis firmly refused. On the scaffold he was again offered his freedom if he would only reveal the name of the person. Capt. Vannelt says that he shall never forget how Davis hung his head and said slowly, "If I had a thousand lives I would lose them all here before I would betray my friends or the confidence of my informer." These words have passed into history, and have become part of the traditions of the South. Among all the heroes of that bloody war there was none more heroic, none more representative of Southern honor and chivalry, than was Sam Davis.

We had the pleasure of meeting Capt. Vannelt as he returned from the grave. He told us that no one could know his emotions as he stood around the grave and laid some flowers upon it. He was so overcome that he had to turn and go into the house, leaving the surviving members of Davis' family standing by the grave.

We mention this incident as another evidence of the complete union between the North and the South. When a Northern soldier can stand by the grave of a Confederate spy whom he helped to hang and show such emotion, surely the bloody chasm is completely closed.

But there is another part of the story more interesting and more beautiful still. It is now known that the person who gave Sam Davis the papers was Capt. Shaw, the chief of the company of scouts to which Mr. Davis belonged, and who himself was a prisoner in Pulaski at this time, though under an assumed name. It was to shield his captain from death that Sam Davis gave up his life. Could anything be nobler?

And is there not in this a striking illustration of the atonement of Christ for us, the suffering of the innocent for the guilty? As Sam Davis laid down his life that Capt. Shaw might go free, so Christ gave his life for us that we through his death might have life. We do not know a finer illustration of this grand truth.—Baptist and Reflector.

Now Don't.

Don't snub a boy because he wears shabby clothes; When Edison, the inventor of the telephone, first entered Boston he wore a pair

of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of his dullness in lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Great Thoughts.

College Month.

What we do for the College, we are asked to do quickly. February is the shortest month of the year; but the air is so crisp and withal so full of promise as to the future health of our people, and equally so of the crops of corn and cotton and small grain and fruits, that we can well afford to do with our might for the College and be done with it.

What an inspiring effort, to see a great host concentrating brain and heart and hand on the great work of helping in the cause of Christian education. Will it be done? says one; can it be done? says another. Quit talking so doubtfully and lend a hand. The work is ours, the cause is ours, and all because the work is His and the cause is His, whose we are and whom we serve.

A. V. ROWE.

Questions and Answers.

"I see in the 'three points' you make, near bottom of second column, that you hold that 'two or three' gathered together constitute a church. I have often heard this statement, but have been puzzled to understand it. How can any number that cannot carry out Christ's instructions in regard to life, (regeneration). Healing, and all other fundamentals follow. Repentance, faith, pardon, justification, adoption, and sanctification."

Yours fraternally,
T. D. BUSH.

We fail to see any real difficulty in Matthew, 18:15-17.

Though "two or three" might

constitute a church, it is not probable they would long continue till the number would be increased. If only three members were in the church, the letter of the law might still be met.

"I Can Keep From Swearing."

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am I can do something which none of you four men can do."

"Ah, what is that?" they asked. "I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—The Sign.

An Appeal.

Dear Brother Editor:

Will you allow me space in your valuable paper to make a plea to my Mississippi brethren?

I am a blind young man and a Baptist minister, reared near Seoba, Mississippi, and educated in the blind school at Jackson, Mississippi. I am now attending the Southern Baptist Seminary, at Louisville.

Being without parents, I am dependent upon God and His people.

I need means to enable me to pursue my studies, and would feel very grateful to any pastor who will make mention of me to his people, and send me some assistance.

Your brother in Christ,
S. T. MUSSELWHITE.

Brother W. S. Culpepper says, "I may have it wrong, Brother Searcy. If so, and you see it, I hold that you are honor bound to set me right. The sinner, in the Bible, is said to be not only sick to unconsciousness, but is 'dead in sins.' What he needs first of all is life, (regeneration). Healing, and all other fundamentals follow. Repentance, faith, pardon, justification, adoption, and sanctification."

The Apostles, thought that God granted "repentance unto life." Acts 11:18. But the discussion of these subjects is unprofitable.

HOME READING.

When Papa's Sick.

When papa's sick, my goodness sakes!
Such awful, awful times it makes;
He speaks in, oh! such lonesome tones,
And gives such ghastly kind of groans,
And rolls his eyes, and holds his head,
And makes me hold him up to bed
While Sis and Bessie run to heat
Hot-water bags to warm his feet;
And I must get the doctor quick—
We have to jump when papa's sick
When papa's sick, he has to stand
Right side the bed and hold his hand,
While Sis she has a fan an' fan,
For he says he's "a gin' man,"
And wants the children round him to
Be there when "sufferin' pa gets through,"
He says he wants to say good-bye
And kiss us all and then he'll die;
Then moans, and says his "breathin's
thick."

It's awful sad when papa's sick,
When papa's sick, he acts that way
Until he hears the doctors say:
"You've only got a cold, you know;
You'll be all right a day or so,"
And then—well, if you ought to see,
He's different as he well can be,
And growls and sneers from noon to night
Just 'cause his dinner ain't cooked right,
And all he does is fuss and kick—
We're all used up when papa's sick.

—JOE LINCOLN.

Armor Plated Boys.

St. Paul tells us in the sixth chapter of Ephesians just what armor the Christian needs in his fight against Satan. He must be clad in armor from head to foot, if he would quench all the fiery darts of the wicked one. He must have on his head a helmet, on his breast a breastplate, on his feet sandals; he must carry in his arm a shield, and in his hand a sword. If you will turn to the chapter and read it carefully, you will find out what Paul means by these figures of speech.

We believe that it is highly important, in these days, that our boys should be armor-plated. A boy needs to be ironclad on—

His lips—against the first taste of liquor.

His ears—against impure words.

His hands—against wrong-doing.

His heart—against irreverence and doubt.

His feet—against going with bad company.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money.

His tongue—against evil-speaking.

This is necessary if the character is kept clean and sweet and pure. May God help the boys to put all the armor on!—*The Children's Visitor.*

Woman's Greatest Charm.

The *New York Press* has been collecting opinions as to what constitutes "woman's greatest charm." Here are a few of the opinions:

Grace of expression is preeminently woman's greatest charm.

I think woman's greatest charm is neatness.

It is my unalterable conviction that a kindly, gracious manner is a charm greater than any beauty of face or form, sparkling wit or various accomplishments.

A woman's greatest charm lies in her power to love.

Take my word for it, girls, and be natural. Therein lies your greatest charm, and in the long run you will come out ahead.

I should say that it was womanliness, as every man loves a womanly woman.

Revolution Without War.

BY S. C. LAURENCE.

I would not preach a sermon. Call it something else—what you please. A text burdens me, however. Allow it to be quoted: Here it is, hear it: "Be ye kind to one another." Another, please: "No man liveth to himself." Kindness seeks to make others happy. Those who think and care for themselves only, are selfish and unhappy. Let us be neither. The Lord help us. He will if we faithfully ask it. Oh, how it would change society if every one felt kindly disposed to others. God speed a revolution—a revolution of kindness.

Be kind in speech. Words are easily spoken. They are a mighty power. They give joy or sorrow—one or the other. Once spoken they cannot be recalled—remember that. Once written they cannot be erased—forget it not. "Set a watch over the door of your lips." Ah, and over the scratch of your pen, as to that. God only knows the unhappiness caused by words unkind, spoken or written.

Act kindly. A kindly act is a Christly token. Every day opportunities invite deeds of civility and mercy. Heed each gracious summons to bestow favor and make others happy. The suffering and unfortunate have special claims. Meet them faithfully. But allow not these to limit your labors, of love. "If a man have not the spirit of Christ he is none of his." His name is Love—love manifest in Christly speech and Christly deeds. Be like him, Brother, be like Him.

(1) Be kind, because it is a command, clear and explicit. Quite as clear as any other command, and

quite as binding upon all who profess to be his disciples. "If ye love me keep my commandments."

(2) Kindness makes us more like Christ. He is kind to the unthankful and the evil. He went about doing good; blessing little children, comforting the bereaved, healing the diseased, dispensing joy and gladness, everywhere. Seek to be like Him—seek and find.

3. Kindness wins upon others. More than twenty years ago a minister met upon the streets of one of our North Mississippi towns a poor outcast. Drunkenness had made him a moral wreck. The world—even the inmates of his own miserable home—had turned their backs upon him, and the mother of his children refused him recognition, in utter hopelessness of a change. He was sufficiently sober that day to partially realize his degradation. The well dressed preacher saluted him politely, notwithstanding his shabbiness, having known him while a youth of brilliant promise. The poor inebriate seemed astonished and said, "Can you shake hands with a wretch like me?" Tears filled the drunkard's eyes, and as the result of this kindly interview, and after counsel lovingly bestowed, an early reform followed.

Kindness comes back to us, as it did most strikingly in this instance, mentioned. As we sow we shall reap. A cup of cold water is not forgotten by Christ.

May kindness, Christian kindness, characterize our every communication of lip and pen. May every page of our religious periodicals shine out in diamond brilliancy from every paragraph they contain. Amen.

Blue Mountain, Miss.

Bibles, Testaments, Etc., Etc.

I should be glad to correspond with parties desiring to buy Bibles, Testaments and other books, I have on hand a large lot of ten cent Testaments, and twenty-five cent Bibles; a large print Testament for 50 cents. Also a lot of the best Teacher's Bibles at \$1.75 that I ever saw. There are quite a number of the Yates book still on hand, Little Baptist at 75 cents, and Baptist Almanacs. The sale of these books puts that much money into our Mission Treasury. Send on your orders. Let each child in the home that can read have a Testament or Bible of his own whatever else he may have or may not have.

A. V. ROWE.

Rally for the College this month.

"Talent Hiding."

DR. PENDLETON MISSES THE MEANING OF HIS TEXT.

Dear Bro. Searcy:

In the last issue of your paper you have a sermon from Dr. J. M. Pendleton, based upon Matthew 25:25. It is a fine illustration of how one may clearly miss the meaning of the text. Dr. Pendleton says: "A general definition of this talent is the capacity of doing something for God's glory and man's welfare." Now that is exactly what it does not mean. One need only turn to verse 15 in this same chapter to find out that Dr. P.'s definition is wide of the mark. The talents are in that verse said to be given according to the several ability or capacity of each. No, the talent is one thing and the capacity is quite another thing. If preaching is the reproduction and enforcement of the inspired thought, Dr. P.'s sermon would have to be relegated as not coming up to the requirements of a sermon at all. Special regard should be had by the preacher to the meaning of the passage which he proposes to treat as a text. To take a passage and place upon it a meaning which it does not have is not only a blunder, it is wrong. We must know what a text means or we certainly are not warranted in using it as a text.

A sermon should be the development and enforcement of the divine thought. The meaning of the text should determine the line of treatment. This is manifest in textual preaching. In other kinds it may not be so manifest, but the principle holds true. Dr. Pendleton's sermon came out of his head, heart, experience, and observation, but not out of the text. What he says in the body of the discourse is true and well said, but misleads the hearer and misleads the reader as to the meaning of the text.

R. A. VENABLE.

Meridian, Miss.

Dr. Venable has told our readers that Dr. Pendleton was wrong in his interpretation of Matthew 25:25, in his sermon on "Talent Hiding." Having told us what the passage does not teach, will he be kind enough to tell us what it does teach?

Strawberry Plants 100,000 For Sale at \$1.50 per 1000.

THOUSAND, F. O. B., Winona, Miss. Parties wishing to set berry plants will do well to write me for them.

J. H. ALLEN.

Also stamps, Bonds and Shillings, Send for Price List.

CONFEDERATE MONEY WANTED F. NICHOLS & CO., Greenville, S. C.

Obituaries.

God's Acre

BY REV. ST. CLAIR LAURENCE.

(Dedicated to Mrs. M. P. Lowrey.)

God planted a beautiful garden,
In the light of a beautiful day,
And taught the white roses to blossom,
But vanished the thorns all away:
He called to the birds in the forest,
The thrushes, in woodland and brake,
To sing their soft chords of sweetness,
And warble sweet praise for his sake.

Here she slept in that beautiful garden—
All fragrant—as thrilling as May—
In rapture, the thorns being gathered,
Were hid from her fingers away;
The birds were all singing, still singing,
The roses all fragrant with love,
Still she slept in that beautiful garden,
Awaiting God's Eden above.

—Blue Mountain, Miss.

"Of Such is the Kingdom of Heaven."

Died December 22, 1898, at the home of his parents, Mr. and Mrs. John D. Simmons, in Pontotoc, Miss., of membranous croup, little "J. C." Simmons, aged 4 years, 8 months and nine days.

For almost five years this little flower bloomed on earth, making all things near brighter by its rare beauty; but the reaper came and with strong hand plucked it from the parent stem, causing the very heart to bleed, yet transplanting it into a fairer, brighter world, God's garden to bloom forever. "J. C." had a bright, active mind, and though so young gave evidence of those sterling qualities that make a good useful man. A sturdy, manly little lad, careful and thoughtful beyond his years. He was the pride of a fond father's heart, a loving mother's constant joy. A bright, cheerful, winsome boy, ever thoughtful of others, he had endeared himself not only to the family circle but to all who knew him.

Oh! it was bitter hard to have the little life snatched away just in its dawning, but God's ways are not our ways, yet "He doeth all things well." Though we say it now with tears heart-aches, some day "We'll know why clouds instead of sun Come o'er our cherished plan."

Why song has ceased when scarce begun; 'Tis then, sometime, we'll understand. During all his terrible suffering his little mind was bright and clear to the last, and just before the end came, he said: "I want to do to sleep." A few more struggles and the bright eyes closed in a blessed sleep in the Savior's arms.

Fond parents do not grieve, but rejoice that your little son has thus early been called to the full experience of the rest and joy of heaven. No more will the little lips quiver with pain; no more the bright eyes grow dim in death, but he is forever safe in the arms of Jesus. Another tie binding you closer to the "House not made with hands, eternal in the heavens."

ONE WHO LOVED HIM.

Randolph-Macon Academy FOR BOYS.

Bedford City, Va., (S-W. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc., \$230. Address, Principals, A. M. HUGBLETT, A. M., or E. S. SMITH.

Welch Baptists.

DR. J. R. SAMPLE.

Brother Editor:

I have been re-reading the Life and Sermons of Christmas Evans, who was a noted Welch Baptist preacher that flourished about the close of the Eighteenth Century. Since there is much interest taken, of late, in Baptist history, I thought it might be interesting to many of your readers to give a few extracts from the introduction to this work.

As to the matter of the early introduction of Christianity into Britain the author of the book states that the weight of evidence seems to be in favor of Claudia as the first to introduce it, a Welch lady, belonging to Caesar's household. The circumstances were these:

"The Romans invaded Britton about fifty years before the incarnation. Failing to conquer the Welsh, they made peace with them and dwelt among them in amity. Many Welsh soldiers joined the Roman army, and several Welsh families went and resided at Rome. Among the latter were Claudia and her husband. (The Welsh at this time inhabited all of what is now denominated England.)

"St. Paul was then a prisoner under Nero. Dwelling, however, in his own hired house, and receiving all who came to hear the word of God. Under his ministry Claudia was converted to Christianity. She soon returned to her native country, and scattered the seed of the kingdom among her own people. This was in the year of Our Lord sixty-three.

"About a century after this aganus and Daminicanus went to Rome, were converted there, and became able ministers of the New Testament. In the year of Our Lord one hundred and eighty they were sent back to Wales to preach to their own countrymen."

"Through their preaching Lucius, king of Wales, was brought to embrace Christianity. He was the first king that ever bowed to the Prince of Peace." Now we might inquire just here, what were these Welsh Christians up to this time? Claudia had first learned at the feet of the Apostle Paul and sowed the seeds of Christianity in Wales. Faganus and Daminicanus a century later learned Christianity at Rome and went back to Wales and preached the Gospel. It should be remembered that Roman Catholicism had not yet been born. So the Christianity first taught in Wales came directly and indirectly from the lips of the Apostle Paul.

While these early Welch Christians had not yet received the name *Baptist*, yet they were unquestionably the same people in faith and practice—who were afterwards called Baptists—for the reason that they had the truth fresh from the Apostle Paul and evidently taught nothing else.

The author proceeds now to refer to the persecutions of these Welch Christians (Baptists), under Diocletian, about the year 300.

The next thing I notice is the conversion of Constantine, who was the first Christian Emperor. Constantine made Christianity the religion of the Empire. "The Emperor employed all his energies and resources in spreading the gospel, but his course if honest, was injudicious." He opened the door of the church so wide as to admit Antichrist himself. Intoxicated with her prosperity, the church throughout the empire gradually embraced the grossest superstitions. But the Welch Christians strenuously resisted all innovations. They adhered firmly to the primitive simplicity of Christian faith and worship." What was this primitive simplicity of faith and worship? Unquestionably the original faith and practices handed down by the Apostle Paul, as learned from him and his successors at Rome.

Let it be remembered that the Welch were not at this time confined to the small territory known as Wales. The next thing to be noticed is that the Welch are involved in a war with the Picts and Scots. "In their distress the Welch solicited the aid of the Saxons. The Saxons promptly responded to the call. But the ally soon became an enemy. They fell upon the Welch, drove them to the mountains of Cumry, and took possession of their land. From this time on these primitive Christians preserved their existence in the mountains of Cumry, now called Wales."

I verily believe that the "gates of hell" has not at any time, from the days of Christ upon earth to the present, prevailed against His church, and had it not been for the work of Antichrist in the destruction of the records of these people there would be no doubt upon the mind of any one to-day about the Baptist people having preserved a perpetual existence, with all the peculiarities of the Apostolic church from the time of the Apostles down to the present.

There is much more I would like to say, but this article I fear is too lengthy already.

Summit, Miss.

The Lord is just at all times.

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Obituaries.

Christian Lafayette Furr.

The subject of this notice, Christian Lafayette Furr, who died September 2, 1898 was a consistent member of Pleasant Hill Baptist Church, Copiah County.

Born January 31, 1837, married May 1, 1862, joined Little Bahala Church in 1875.

He was attentive to his church duties, always at conference, and helpful to the pastor.

He was a kind and attentive husband, an affectionate father, and a good neighbor.

He leaves a wife, seven children, and a host of friends to mourn their loss.

May the God of all grace comfort them.
S. R. YOUNG.

Horace Edgar Nutt.

Horace Edgar Nutt was born May 5th 1872. He united with the Good Hope Baptist church at the age of sixteen, and in 1897 was elected church clerk. Horace was industrious, energetic and attentive to all his duties. He was loved and esteemed by all that knew him.

On the 1st of December, 1898, he was married to Miss Annie Barnes, a most worthy and accomplished young lady. It seemed this couple had nothing but a bright and happy future before them. But, alas, God works in mysterious and wondrous ways. Death not only comes to the old and feeble, the young and helpless, but also comes to the hale and hearty. So on the 19th of December, only eighteen days after his marriage, death came to our friend and brother and took him into that place where we have eternal rest and peace. His last moments were devoted to Christ's cause. He made an earnest appeal to those around him to accept Christ. For he realized in his dying hour that to die in Christ gave peace and rest. His willingness to go made a lasting impression on all that were with him at his death.

RESOLVED 1. That we cherish the memory of our departed brother and tender our heartfelt sympathy to the bereaved parents, brothers and sisters.

RESOLVED 2. That the young wife has our deepest sympathy, for we realize that there can be but few sorrows that are more painful than the one she has just experienced. Christ is the one that will remove our sorrows, and he is ready and willing to do so. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest, for my yoke is easy and my burden is light."

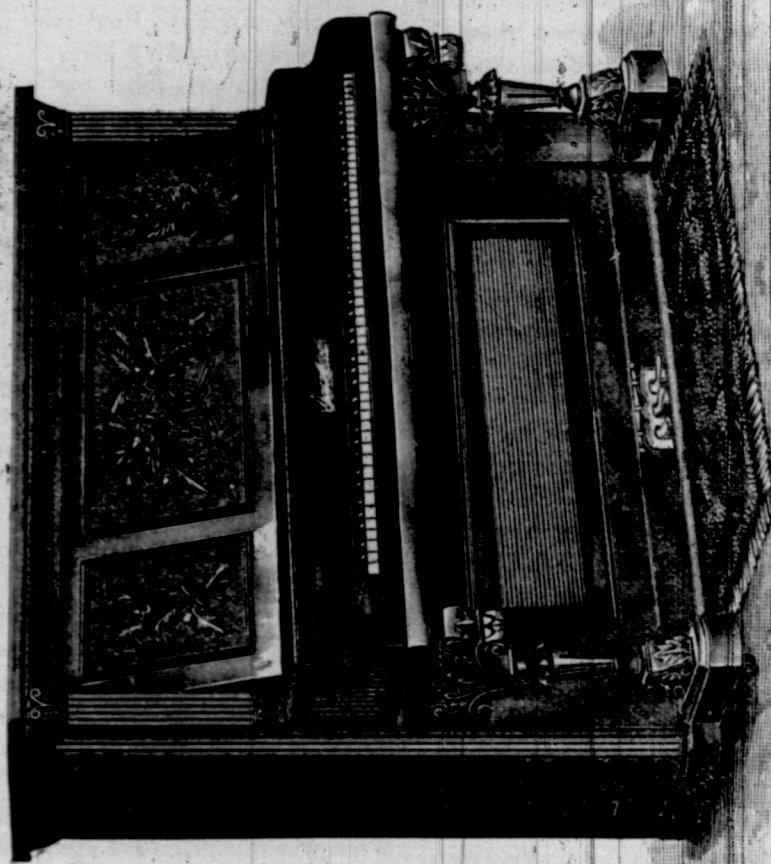
A. L. MORRIS,
G. A. BEARD,
HENRY WIGGINS,
Committee.

The *Chicago Tribune* after giving a detailed account of the vast gold deposits in the Isabella mines in Colorado, says:

"Aside from this there is a vein that runs 85 per cent. pure gold, measuring twenty-five feet long and three feet wide, that returns from \$50,000 to \$200,000 to the ton. Picked samples run 80 per cent. in metallic gold. The malleable gold is seldom found in quartz, but if the vein of rich stuff reaches to the seventh level the company has a mass of gold that

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can be defined as 175 feet high, three feet wide and twenty feet long."

The Lord is giving the people of the United States gold by the million. Will we honor him with it, or worship it as an idol?

The time is short. Let all rally to the help of the College, and be done with it, so we can push missions.

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"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

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References:—Rutherford Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

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